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THE JOURNAL OF THE MOSCOW PATRIARCHATE



Abalatskaya Icon of the Mother of God. The saints in the surround: the Righteous Simeon of Verkhoturie, Nicholas of Myra in Lycia, the Righteous Vasilii of Mangazeya and Mary of Egypt (in the Church of the Resurrection [Voskresenie Sloveshcheve], Uspensky Vrazhek, Moscow)



SAINT INNOKENTIY, METROPOLITAN OF MOSCOW AND KOLOMNA

[August 26, 1797-March 31, 1879]. Canonized on October 6, 1977



On the Feast of St. Sergiy of Radonezh, October 8, 1977. Above left to right: Metropolitan Filaret of Kiev and Galich, His Holiness Patriarch Pimen, Bishop Simon of Ryazan and Kasimov at divine service in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra. Below: festal moleben in the Lavra square. Left to right: Archbishop Nikodim of Kharkov and Bogodukhov, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Nikolai of Lvov and Ternopol, Archbishop Konstantinos of Kiriakoupolis (Jerusalem Church), Archbishop Varfolomei of Tashkent and Central Asia



OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Editor-in-Chief: **Archbishop PITIRIM** of Volokolamsk,
Head of the Publishing Department
of the Moscow Patriarchate

CHRISTMAS MESSAGE

from Patriarch PIMEN of Moscow and All Russia to the Archpastors, Pastors, and All the Children of the Russian Orthodox Church

*"Let Heaven and earth rejoice prophetically today,
men and angels triumph in spirit: for God has appeared
in the flesh..."* (Christmas sticheron of the lity)

The Holy Orthodox Church celebrates the Nativity of Christ joyfully and reverently.

This miraculous and sacred event in the life of mankind, prophesied by the God-inspired Old Testament Prophets (Is. 2. 1-3, 11; 7. 13-16; 9. 1-7; 11. 1-2; Dan. 9. 24-25; Mic. 5. 2; Mal. 3. 1) took place when *the fulness of the time was come* as ordained by God to prepare men for the coming of the Saviour Messiah into the world. God the Father through His boundless, infinite love sent into the world His Only-Begotten Son, Who was foreordained for our salvation before the creation of the world, but *Who was manifest in these last times* (1 Pet. 1. 20) *to be the propitiation for our sins* (1 Jn. 4. 9-10), *and not for ours only, but also for the sins of the whole world* (1 Jn. 2. 2), to redeem mankind, to reestablish the sonship to God that men had lost, and so that we might receive it through Him (Gal. 4. 4-7) *that whosoever believeth in him should not perish, but have eternal life* (Jn. 3. 15-16).

The Son of God, the Lord Jesus Christ, Who came down from Heaven for our sake, for the sake of man, and for our salvation, was born in the city of David—Bethlehem—of the Most Pure Virgin Mary, the Most Blessed Mother of God (Lk. 1. 27-38; 2. 4-7, 11), in the days of Herod, King of Judea (Mt. 2. 1), one thousand nine hundred and seventy-seven years ago according to the Christian calendar. "Thou hast come to dwell in a cave, O Christ our God, and the manger received Thee; shepherds and Magi worshipped Thee. Then was the preaching of the prophets fulfilled, and the angelic

powers marvelled, crying aloud saying: Glory to Thy descension Thou Who alone lovest mankind" (Christmas apostichon).

Blessed archpastors, God-loving pastors, and all the faithful Orthodox flock who live in this country and diaspora, I congratulate all of you the great feast of the Nativity of Lord God and Saviour, Jesus Christ, and greet you on the God-blessed New Year!

May the good tidings of great joy of the Birth of Christ the Divine Infant in Bethlehem reign in our hearts (Lk. 2. 10-11); Christ Who illumines the world with the light of His Truth which enlightens and teaches us in the vine of love, spiritual perfection, and holiness.

Let us adorn our souls with faith and love in the joy of this feast. With a pure heart let us accept the coming of Christ the Life-Giver into this world, with the sacred hope according to His promise (Mt. 28. 20) *the Lord shall be with us to the end of our days and to the end of the world: in our reverent prayers and treaties to Him, and in our thanksgiving and glorification of Him; in the fulfilment of His divine commandments, and in union with Him in all our being in the Holy Eucharist in the partaking of His Life-Creating Sacrament, in the remitting of our sins and unto life eternal.*

For the grace of God that brings salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour.

Christ (Tit. 2. 11-13). Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another... (Col. 3. 12-14), each of us zealously labouring in our own way for the glory of God and the good of our beloved Motherland.

Today, in this atmosphere of spiritual festivity and elevation, and every day we shall glorify God, our Creator in the highest, with a feeling of profound filial love and thanksgiving and beseech Him in our prayers that the peace and God's good will toward men hymned by the angels on the night of Christ's Nativity reign in our hearts and guide us towards a peaceful and prosperous life: *Glory to God in the highest, and on earth peace, good will toward men!*

The peoples of our beloved Motherland, who recently marked the 60th anniversary of their free existence, are working successfully in their consistent striving towards a more perfect way of life, one which corresponds to man's lofty purpose, and are zealously striving to develop peaceful coopera-

tion with all the other peoples of the earth and to consolidate universal and just peace.

Men of good will greet the New Year with hope for the strengthening of peace throughout the world and for the triumph of reason among the world family of nations, capable of bringing us closer to peace without weapons and wars. We pray for this, work towards achieving this, and are deeply grieved when some men, blindly striving towards illusory security, forget their responsibility to mankind and continue to build more refined and deadly means of warfare.

Let us, with God's help, continue our efforts to consolidate a genuinely peaceful life on earth and to love those near to us, as well as those far away, for the salvation of mankind.

Our Lord Jesus Christ rewards greatly those who make peace and establish a peaceful life: *Blessed are the peacemakers, for they shall be called the children of God (Mt. 5. 9).*

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (2 Pet. 1. 2). Amen.

+ **PIMEN, Patriarch of Moscow and All Russia**

The Nativity of Christ 1977/78
Moscow

Canonization of the Apostle of North America and Siberia Metropolitan INNOKENTIY (Veniaminov) of Moscow and Kolomna

At its session on March 5-6, 1974, the Holy Synod of the Orthodox Church in America discussed the canonization of the enlightener of Alaska, Metropolitan Innokentiy of Moscow and Kolomna, of blessed memory. On May 8, 1974, the Holy Synod of the Orthodox Church in America petitioned the Russian Orthodox Mother Church to study the question and if it seemed good to the Holy Ghost and the Holy Synod of the Russian Orthodox Church, to carry out the solemn act of canonization.

The Holy Synod of the Orthodox Church in America stated its willingness to gather information testifying to the life and activities of Metropo-

litan Innokentiy in North America and to submit the documents to the Russian Orthodox Church.

The Holy Synod of the Russian Orthodox Church at its session on October 7, 1974, after considering the petition of the Holy Synod of the Orthodox Church in America, authorized the Holy Synod Commission on Christian Unity and Inter-Church Relations to study the question.

On October 6, 1977, the chairman of the commission, Metropolitan Nikodim of Leningrad and Novgorod, reported to the Holy Synod of the Russian Orthodox Church on the results of the study of the documents

testifying to the life and apostleship of Metropolitan Innokentiy, of blessed memory.

The Holy Synod, having glorified the Lord, resolved that Metropolitan Innokentiy of Moscow and Apostle of America and Siberia, of blessed

memory, be included in the catalogue of saints, glorified through God's grace, and that his commemoration be held twice a year—on March 31, the day of his blessed demise, and on September 23 (Old Style), the day of his canonization.

Greetings on the Sixtieth Anniversary of the Great October Socialist Revolution

**TO THE PRESIDENT OF THE PRESIDUM OF THE USSR
SUPREME SOVIET**

LEONID ILYICH BREZHNEV

**TO THE CHAIRMAN OF THE USSR COUNCIL OF MINISTERS
ALEKSEI NIKOLAEVICH KOSYGIN**

Most esteemed Leonid Ilyich and Aleksei Nikolaevich,

Expressing the will of the episcopate, clergy, and laity of the Russian Orthodox Church, an indivisible part of the Soviet people, we offer you and the high state figures which you represent our heartfelt congratulations on the 60th anniversary of the Great October Socialist Revolution.

Our Motherland has come to this national holiday with outstanding achievements in all aspects of its life: in the economy, in science and in culture, achievements which have been the fruit of the selfless labour of Soviet citizens of all national backgrounds and groups making up one united fraternal family, all the members of which are inspired by the lofty ideals of a just, classless society.

We note with deep satisfaction that the believing citizens of our Motherland, including the sons and daughters of the Russian Orthodox Church, are continuing to contribute, as they have in the past, to the nationwide building and perfecting of our society and of our mighty state. The profound patriotism which is characteristic of our Church is also reflected in this.

All of us as Soviet citizens are inspired by our realization that immediately after the Revolution our great Motherland became a guiding light for millions of people on earth who were oppressed, without rights, hungry, and

poverty stricken. The Great Revolution which took place in our country in 1917 gave the peoples of the world an example they could follow, leading them to popular power and progress. We see today that many countries whose peoples have chosen the path of socialist development are following the example of our Motherland. It is clear, too, that the rout of colonialism and oppression are yet another result of the Great October Socialist Revolution.

It is with a feeling of deep satisfaction that we realize that over the past sixty years concern for a stable, just and universal peace among nations has been the guiding force in the Soviet government's relations with other peoples and states, the foundation of which was laid by Lenin's Decree on Peace. This active peacemaking policy is an expression of the will of the entire Soviet people, which is also shown in the peacemaking of the Soviet public at large.

Together with all their fellow citizens the episcopate, clergy, and laity of the Russian Orthodox Church, just as the representatives of other Churches and religious associations in the Soviet Union, are working diligently every day to consolidate peace throughout the world. A recent, vivid embodiment of these efforts was the convening of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations in Moscow in June of this year at the initiative of the

Russian Orthodox Church. This conference brought together 650 noted representatives of the Buddhist, Hindu, Judaist, Moslem, Sikh, Shinto, and Christian religions from more than 100 countries; the conference was a success and was favourably met in international political circles, as well as by world public opinion.

We are grateful that the Russian Orthodox Church's peacemaking and patriotic activity has not been ignored by our country's highest governmental circles, as shown in recent decades by the conferring of four Orders of the Red Banner of Labour on the late Patriarch Aleksi and the Order of the Red Banner of Labour this year on Patriarch Pimen.

The celebration of the approaching 60th anniversary of the October Revolution has been enhanced for all of us, citizens of our great Motherland, by the adoption of the new USSR Constitution, a worthy reflection of all the countless accomplishments by the Soviet people, attained by their selfless labour throughout this period. We particularly note the development of socialist democracy embodied in the text of the new Constitution, a democracy which creates actual conditions for the all-round perfecting of each and every Soviet citizen. We welcome the Constitution's definition of the Soviet citizen's basic rights, liberties, and duties, including the guarantee of freedom of conscience, which ensures the normal activity of religious associations in our country.

At the beginning of the Soviet state's

seventh decade, we believe it our duty to state that the episcopate, clergy, and laity of the Russian Orthodox Church will continue their patriotic and peacemaking efforts for the good of their deeply beloved Motherland and to consolidate peace, friendship, and cooperation among nations.

Please accept, dear Leonid Ilyich and Aleksei Nikolaevich, our warmest wishes for the success of your responsible work aimed at ensuring the flourishing of our Motherland and the consolidation of world peace.

We extend our best wishes for your personal good health, happiness, and long life.

With sincere and profound respect,

**+ PIMEN, Patriarch
of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

**+ NIKODIM, Metropolitan
of Leningrad and Novgorod,
Patriarchal Exarch to Western Europe**

**+ FILARET, Metropolitan
of Kiev and Galich,
Patriarchal Exarch to the Ukraine**

**+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna**

**+ NIKOLAI, Archbishop
of Gorki and Arzamas**

**+ FEODOSIY, Bishop
of Poltava and Kremenchug**

**+ SERAPION,
Bishop of Irkutsk and Chita**

**+ ALEKSIY, Metropolitan
of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate**

October 6, 1977
Moscow

A Festive Reception in the Kremlin

The CPSU Central Committee, the USSR Supreme Soviet Presidium and the USSR Government gave a reception in the Kremlin Palace of Congresses on November 7 to celebrate the 60th anniversary of the Great October Socialist Revolution. The reception was attended by His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Aleksi of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

A Letter to the Editor

I would like to express through your journal the gratitude of the Council for Religious Affairs of the USSR Council of Ministers and my personal thanks to all the hierarchs and other officials of the Russian Orthodox Church who sent their good wishes to the Council upon the occasion of the 60th anniversary of the Great October Socialist Revolution.

**VLADIMIR KUROYEDOV,
Chairman of the Council for
Religious Affairs of the USSR
Council of Ministers**

Decisions of the Holy Synod

At its meeting on October 6, 1977, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the advisability of partially modifying "The Regulation on Pensions and Allowances to the Clergy of the Russian Orthodox Church and to Persons Employed in Church Organizations" in order to increase pensions to the clergy and include certain categories of Church employees in the list of pensioners.

RESOLVED: (1) that the proposal be approved;

(2) that modifications be made in Par. 6 and 7 of "The Regulation on Pensions and Allowances to the Clergy of the Russian Orthodox Church and to Persons Employed in Church Organizations" which was adopted and approved by His Holiness the Patriarch and the Holy Synod on March 17, 1970, taking into account the changes approved on September 8, 1976.

HEARD: the petition tendered by His Grace Archbishop Palladiy of Zhitomir and Ovruch, to release him from administering the diocese because of the state of his health and be permitted to retire.

RESOLVED: (1) that His Grace Archbishop Palladiy of Zhitomir and Ovruch be released from his duty in accordance with his petition and be superannuated with a pension; the place of his retirement to be the Odessa Monastery;

(2) that Archpriest Vasilii Bodnarchuk, of the Lvov Diocese, be nominated and consecrated Bishop of Zhitomir and Ovruch, upon his admission to monastic vows and elevation to the rank of archimandrite in the city of Kiev; the appropriate ukases to be forwarded.

HEARD: the petition tendered by His Grace Archbishop Bogolep of Kirovograd and Nikolaev, to be permitted to retire because of prolonged and serious illness.

RESOLVED: (1) that His Grace Archbishop Bogolep of Kirovograd and Nikolaev be relieved of his post in accordance with his petition and be superannuated with a pension;

(2) that Archimandrite Sevastian Pilipchuk, of the Kiev Diocese, be appointed Bishop of Kirovograd and Nikolaev; his nomination and consecration to take place in the city of Kiev; the appropriate ukases to be forwarded.

HEARD: the petition tendered by His Grace Archbishop Iov of Ivanovo and Kineshma, to be permitted to retire because of his age and state of health.

RESOLVED: (1) that His Grace Archbishop Iov of Ivanovo and Kineshma be superannuated in accordance with his petition and given a pension; (2) that Archimandrite Amvrosiy Shchurov, Dean of the Transfiguration Cathedral in Ivanovo, be appointed Bishop of Ivanovo and Kineshma; his nomination and consecration to take place in the city of Moscow; the appropriate ukases to be forwarded.

HEARD: the presentation of the Service to St. Nikolai, Equal to the Apostles, Archbishop of Japan, composed by Metropolitan Nikodim of Leningrad and Novgorod, in compliance with the decision of the Holy Synod of April 10, 1970.

RESOLVED: that the Service be confirmed and blessed for use in the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the CEC Consultation "Europe After Helsinki and Developing Regions" which took place in Hallnau, Austria, on March 7-11, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the Joint Study Group CEC/CPC which took place in Hadersdorf, Austria, on March 23-26, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the joint meeting of CEC/CECE (Conference of European Churches—Council of Episcopal Conferences of Europe), which took place on July 11, 1977, in Geneva.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the second colloquium: "The Role of Churches in the Implementation of the Final Act of the Conference of Security and Cooperation in Europe" sponsored by the Commission of Churches on International Affairs of the World Council of Churches in compliance with the resolution of the 29th Session of the WCC Central Committee of August 1976, which took place in Montreux, Switzerland, on July 12-15, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, a member of the Council of the Soviet Society for Cultural Relations with Compatriots Abroad, on the festive meeting of the Council of the Rodina So-

dedicated to the 60th anniversary of the October Socialist Revolution, held on September 29, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to Argentina and Mexico from April 24 to May 25, 1977, of Archbishop Nikodim of Kharkov and Bogodukhov, Acting Patriarchal Exarch to Central and South America.

RESOLVED: (1) that the report be acknowledged;

(2) that the results of the archpastoral visitation by His Grace Archbishop Nikodim be approved, and his participation in the 30th jubilee of the Patriarchal Parish of the Annunciation in Buenos Aires be noted in particular.

CONSIDERED: the situation in the Patriarchal Exarchate of Central and South America.

RESOLVED: (1) that His Grace Archbishop Nikodim of Kharkov and Bogodukhov be released from the post of Acting Patriarchal Exarch to Central and South America and gratitude be expressed to him for the diligent fulfilment of his duties during many years;

(2) that Bishop Platon of Argentina and South America be appointed Patriarchal Exarch to Central and South America and be elevated to the dignity of archbishop.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the meeting of the Executive Committee of the Ecumenical Youth Council in Europe which took place in Odessa from June 1 to 7, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the first meeting of the inter-Orthodox theological commission for preparation of the dialogue with the Roman Catholic Church which took place in Chambesy, Switzerland, from June 20 to 24, 1977.

RESOLVED: (1) that the report be acknowledged;

(2) that the work of the inter-Orthodox theological commission be approved;

(3) that satisfaction be expressed with the election of His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, to the office of secretary of the inter-Orthodox technical theological commission.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of Archbishop Vasilii of

Brussels and Belgium and Bishop Pierre of Korsun in the work of the inter-Orthodox theological commission on the Paschal date in Chambesy, Switzerland, from June 28 to July 3, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation in the work of the 9th General Assembly of the World Fellowship of Orthodox Youth Organizations (Syndesmos), which took place in Chambesy from July 20 to 25, 1977.

RESOLVED: (1) that the report be acknowledged;

(2) that the fruitful participation of the Russian Orthodox Church delegation headed by His Grace Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, in the work of the 9th General Assembly of Syndesmos be noted with appreciation;

(3) that the election of Hegumen Avgustin Nikitin, lecturer at the Leningrad Theological Academy, to the vice-presidency of Syndesmos and of Hieromonk Markell Vetrov, a student at the Leningrad Theological Academy, to the membership of the Syndesmos Executive Committee be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to the Russian Orthodox Church of the delegation from the Episcopal Church in the USA headed by Presiding-Bishop John Allin on July 17-25, 1977, and on the theological conversations between the representatives of the Russian Orthodox Church and the Episcopal Church in the USA which took place in Moscow on July 19, 1977.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the visit by the delegation from the Episcopal Church in the USA to our country, and our conviction that this visit will prove to be a contribution to the development of fraternal relations between the two Churches and friendly relations between the peoples of the USA and the Soviet Union;

(3) that the position of the Moscow Patriarchate delegation at the theological conversations, as well as the results of this meeting, be approved. The wish expressed by the participants in the conversations to continue the theological conversations at a time convenient for both sides for the sake of the development of inter-Church relations, be noted with satisfaction.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of

the Department of External Church Relations, on the meeting of the Anglican-Orthodox Commission in Cambridge, Great Britain, from July 25 to August 1, 1977, and the participation in its work of the Moscow Patriarchate representatives: His Grace Archbishop Vasilij of Brussels and Belgium, a member of the commission, and Prof. Nikolai V. Lossky, a consultant.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the work of the 30th Session of the Central Committee of the World Council of Churches, which took place in Geneva on July 29-August 6, 1977.

RESOLVED: (1) that the report be acknowledged; (2) that the position of the Russian Orthodox Church delegation at the 30th Session of the Central Committee of the WCC be approved;

(3) that the positive character of the final documents adopted by the 30th Session of the WCC Central Committee in defence of the oppressed population of Southern Africa, against violence and tortures, as well as the appeal to implement the New International Economic Order and to improve cooperation among states, be noted with appreciation;

(4) that the Appeal of the WCC Central Committee addressed to the Churches of the world to bear witness to the "good confession" of the Lord Jesus Christ Himself be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the regular meeting of the Orthodox-Old Catholic Commission which took place in Chambesey, near Geneva, from August 23 to 30, 1977, and on the participation in its work of the Moscow Patriarchate representatives: His Eminence Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and Archbishop Prof. Nikolai Gundyayev.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to the Russian Orthodox Church from September 22 to 29, 1977, by the delegation from the Church of England headed by His Grace Dr. Frederick Donald Coggan, Archbishop of Canterbury, Primate of All England and Metropolitan.

RESOLVED: (1) that the report be acknowledged; (2) that the meetings and conversations which took place during the visit between His Grace the Archbishop of Canterbury and members of the delegation from the Church of England with His Holiness Patriarch Pimen of Moscow and

All Russia, members of the Holy Synod and other representatives of the Russian Orthodox Church, as well as the presence of the Anglican guests at the worship services in the churches, parishes and monasteries of the Russian Church, be noted with appreciation as promoting further improvement of fraternal relations between the two Churches and their cooperation in ecumenical service and peacemaking;

(3) that the hope be expressed that the visit will serve to help the Churches to understand better their positions in the current Anglican-Orthodox dialogue in which a new major obstacle appeared—the ordination of women into the priesthood exercised now in some provinces of the Anglican Communion;

(4) that the hope be expressed that the visit of His Grace the Archbishop of Canterbury and other leaders of the Church of England to the USSR will serve to strengthen the involvement of the two Churches in the process of consolidating the friendship and cooperation of the peoples of Great Britain and the Soviet Union;

(5) that the invitation by His Grace Dr. Frederick Donald Coggan, Archbishop of Canterbury, to His Holiness Patriarch Pimen, Primate of the Russian Orthodox Church, to make a return visit to the Church of England, as well as the invitation to send an observer to the Lambeth Conference of all the bishops of the Anglican Communion, which is to be held in July-August 1978, be accepted with gratitude.

CONSIDERED: the summoning of hierarchs to the winter session (1977/1978) of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to participate in the winter session of the Holy Synod:

Archbishop Damian of Volyn and Rovno
Archbishop Gedeon of Novosibirsk and Barnaul
Archbishop Khristostom of Kursk and Belgorod.

+ **PIMEN**, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ **NIKODIM**, Metropolitan of Leningrad and Novgorod
Patriarchal Exarch to Western Europe

+ **FILARET**, Metropolitan of Kiev and Galicia
Patriarchal Exarch to the Ukraine

+ **YUVENALIY**, Metropolitan of Krutitsy and Kolomna

+ **NIKOLAI**, Archbishop of Gorki and Arzamas

+ **FEODOSIY**, Bishop of Poltava and Kremenchuk

+ **SERAPION**, Bishop of Irkutsk and Chita

+ **ALEKSIY**, Metropolitan of Tallinn and Estonia

Chancellor of the Moscow Patriarchate

Demise of the Primate of the Orthodox Church of Georgia

On November 9, 1977, in Tbilisi, His Holiness and Beatitude **DAVID V**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi, passed away at the age of 74. The funeral service for His Holiness was held in the Sion Cathedral in Tbilisi on November 15. The Russian Orthodox Church delegation headed by Metropolitan Aleksiy of Tallinn and Estonia took part in the funeral service. Metropolitan Iliya of Sukhumi and Abkhazia was elected the Locum Tenens of the Patriarchal See by the Holy Synod of the Georgian Orthodox Church.

New Primate of the Autocephalous Orthodox Church in America

HIS HOLINESS PIMEN,
Patriarch of Moscow and All Russia

Today, October 25, His Beatitude Metropolitan Ireney has officially retired from his high office for reasons of old age. The Holy Synod has accepted his retirement. The All-American Council of the Autocephalous Orthodox Church in America has elected my worthy self to the office of Archbishop of New York, Metropolitan of All America and Canada. Begging your brotherly remembrance and prayers.

+ Metropolitan **THEODOSIUS**
October 25, 1977

HIS BEATITUDE THEODOSIUS,
Archbishop of New York, Metropolitan
of All America and Canada

Cordially greeting Your Beloved Beatitude with your election to the primacy of the Autocephalous Orthodox Church in America. May your primatial service be successful and to the prosperity of your Holy Church. Hoping for further fruitful development of brotherly relations between our two Churches. Praying our Lord to grant Your Beatitude God's abundant help in your high service of the Holy Church. With brotherly love in the Lord,

+ **PIMEN, Patriarch**
of Moscow and All Russia

October 27, 1977

HIS BEATITUDE THEODOSIUS,
Archbishop of New York, Metropolitan
of All America and Canada

Dearly beloved Vladyka, with all my heart I congratulate Your Beatitude on your election to the primacy of all America and Canada. Please accept my heartfelt wishes for God's assistance and help in the manifold labours of the primate of the young Local Church in working for the wellbeing and development of Holy Orthodoxy in America.

With sincere love,

+ **NIKODIM, Metropolitan**
of Leningrad and Novgorod

October 27, 1977

Have received with great joy the news of Your Beloved Beatitude's election by the All-American Council to the primacy of the Autocephalous Orthodox Church in America. Wholeheartedly congratulating you and prayerfully wishing God's abundant help in your primatial service for the glory of the Church of Christ and Holy Orthodoxy in America. May friendly relations between our Churches continue to develop successfully.

With invariable brotherly love in the Lord,

+ **YUVENALIY, Metropolitan**
of Krutitsy and Kolomna

October 27, 1977

Archbishop **Alfred Tooming**, Primate of the Evangelical Lutheran Church in Estonia, died on October 5, 1977, at the age of 70. Telegrams of condolence were sent in connection with this.





Services Conducted by His Holiness Patriarch PIMEN

SEPTEMBER

On **September 16 (3)**, Friday of the 16th week after Pentecost, His Holiness Patriarch Pimen read the akathistos before the revered icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah in Obydensky Lane, Moscow.

On **September 18 (5)** and **October 2 (September 19)**, the 16th and 18th Sundays after Pentecost, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **September 21 (8)**, the Feast of the Nativity of the Blessed Virgin, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. His concelebrants were: Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Archbishop Melkhisiedek of Penza and Saransk.

On **September 25 (12)**, the 17th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral together with Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Melkhisiedek of Penza and Saransk. On the eve, Patriarch Pimen conducted All-Night Vigil in the same cathedral.

The Liturgy was attended by His Grace Dr. Donald Coggan, Archbishop of Canterbury, Primate of All England and Metropolitan, who was in our country as an official guest of the Russian Orthodox Church.

On **September 25 (12)**, on the eve of the Commemoration of the Consecration of the Resurrection Church in Jerusalem (*Voskreseniye Sloveshcheye*), His Holiness the Patriarch conducted All-Night Vigil in the church dedicated to this event, Aksakov Lane, Moscow, and on September 26 (13), the eve of the Feast

of the Exaltation of the Holy Cross, Patriarch Pimen conducted All-Night Vigil with the Office for the Exaltation of the Holy Cross in the Patriarchal Cathedral.

OCTOBER

October 8 (September 25), the Feast of St. Sergiy the Miracle Worker, Radonezh. On October 6, upon his arrival in the Trinity-St. Sergiy Lavra, His Holiness Patriarch Pimen sang a moleben before the tomb of the newly canonized saint—Metropolitan Innokenty of Moscow*, in the Church of the Holy Spirit at the Lavra. At 3 p. m. on October 7, Patriarch Pimen participated at Vespers in the Holy Trinity Cathedral with the reading of the Akathistos to St. Sergiy. His concelebrants were: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Vladimir of Dmitrov and Bishop Varlaam of Cheboksary and Chuvashia.

Divine Liturgy and moleben, as well as on the eve All-Night Vigil, were conducted by His Holiness the Patriarch together with Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Bishop Simon of Kazan and Kasimov in the same cathedral.

On **October 9 (September 26)**, the 19th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy together with Bishop Varlaam of Cheboksary and Chuvashia in the Patriarchal Cathedral.

On **October 20 (7)**, the eve of the Feast of St. Pelagia († 457), His Holiness Patriarch Pimen said a panikhida for his mother, Pelagiya, in the Domestic Chapel of the Vladimir Icon of the Mother of God, at the Patriarchal

* See p. 3.

Irkutsk Diocese: 250 Years

The second Sunday after Easter, April 17, 1977, was made special for the clergy and laity of the Irkutsk Diocese by the festive celebration of the 250th anniversary of the establishment of the diocese. For this auspicious occasion His Holiness Patriarch Pimen sent a message to Bishop Seraphim of Irkutsk and Chita in which he stated that the meaning of this ecclesiastical celebration "is deep and multifaceted, and consists mainly of the experience of joy granted to the celebrants in prayerful communion with the organizers and founders of the Irkutsk Diocese, who, through apostolic works, their sanctity and wonderful manifestations of love for God and neighbour, have left in the Church an indelible and official trace in the form of spiritual-flourishing fruits of their God-pleasing lives and deeds for which they have been canonized by the Russian Orthodox Church. They are, firstly, the founder of the Irkutsk Diocese, Bishop Innokentiy Kulchitsky and, secondly, Sofroniy Krievsky, the third bishop of Irkutsk." (*SP*, 1977, No. 6, p. 2.)

Before the establishment of the Irkutsk Diocese there was only the Tobolsk Metropolis in Siberia which was founded at the end of 1620 and covered both Western and Eastern Siberia. The remote regions were inhabited by Russian settlers, too,—both exiles who had fallen into disfavour with the tsar and fortune-hunters who had come to Siberia of their own accord. Christianity came to the eastern regions of Siberia in the reign of Archbishop Makariy, the first hierarch of Tobolsk. Yet the remoteness of the metropolis from the centre and other difficulties impeded to a great extent the success of the mission in Eastern Siberia and the Far East. The Holy Synod and the government, wishing to advantage the uncertain position of Bishop Innokentiy Kulchitsky, had been sent to China as the head of the Russian Orthodox Mission but had, due to lack of a visa, for seven years by the Mongolian border in the vicinity of Lake Baikal and the town of

Irkutsk, decreed on January 26 (15), 1727, "for him to be the actual Bishop of Irkutsk, independent of the Tobolsk Metropolis".

Thus, 1727 was the year of the establishment of a second diocese in Siberia. At that time it was the greatest in size and extremely difficult to manage from every point of view: its huge territory, the tundra, almost impenetrable forests, mountains, swamps, the lack of roads and means of communication, rigorous climate, the heathen heterogeneous aboriginal population, and the equally miscellaneous assortment of Russian settlers.

The task of paramount importance was the education of the clergy and candidates for priesthood. Through the efforts of Bishop Innokentiy a school was established at the Irkutsk Ascension Monastery, which was attended by 30 to 60 pupils. Church Slavonic, Russian, Mongolian and rhetoric were taught there. Through a special decree Bishop Innokentiy ordered the diocesan clergy to send all their male children from the age of seven to fifteen to this school. Some did not welcome this order of the Vladyka.

The hierarch edified the serving clergy with talks, fatherly exhortation and strict instructions, urging them to perfect themselves through reading the Word of God and the works of the Holy Fathers. He demanded that the less literate should read at home in advance the books specially distributed to them at the order of the Holy Synod—"Commandments with Interpretations"—and then read them out to the congregation at divine services on Sundays and feast days. The Vladyka himself preached a lot, delivered catechismal homilies, exposing vices, as the ancient prophets had done. Bishop Innokentiy repeatedly called on the Orthodox to purify their consciences by going to Confession and receiving Holy Communion every year.

Bishop Innokentiy had to face many other difficulties, too, as he assumed the administration of the diocese, including the withholding of his pay, due to which he and his assistants had to

suffer privations and depend on charity for their sustenance almost to the end of the bishop's days. He was sometimes brought fish from Lake Baikal; the suburban peasants made him offerings of wheat; the Ascension Monastery did not refuse him and his subordinates shelter and bread, but it could not give them more for there was urgent need to restore the monastery church and walls. The Vladyka established an episcopal department (the future consistory) in his see where strict order was always maintained and clerical work was carried out promptly and efficiently.

The introduction of the Buryats to the Christian faith and the call to Baptism, which had started even while Bishop Innokentiy was waiting for the entry permit to China, were now carried out on a broader scale, paving the way for future ecclesiastical missions which established themselves through persuasion and the example of the missionaries' own lives without any material aid or administrative interference.

Yearly inspection of the diocese through confidential agents and every now and then, despite the bad roads and bodily infirmities, the hierarch's personal visits to the parishes, precluded disorder. Bishop Innokentiy applied himself indefatigably to the building of monasteries, churches and chapels.

Only by the end of his nearly five-year administration did Bishop Innokentiy succeed in making the Supreme Church Authority and the government provide the Irkutsk hierarch with a house and sustenance for himself and his assistants. Under the direct supervision and guidance of the hierarch the building of the Epiphany Cathedral was finished in the rough.

The hierarch's spiritual life, known to God alone, was distinguished by singular sublimity, characteristic of all pious ascetics. Through prayers and spiritual trials in thought and feeling, Bishop Innokentiy was granted the gift of insight.

On November 27, 1731, after a serious illness the great ascetic of piety and Apostle of Siberia, Bishop Innokentiy, died peacefully in the Lord. His successors had only to maintain, broaden, improve on and adjust to the needs of the

time every undertaking started by Bishop Innokentiy for the glory of God and the salvation of the populace of Eastern Siberia and the Far East.

Among the subsequent hierarchs of Irkutsk the two immediate successors, St. Innokentiy deserve particular attention: Bishop Innokentiy II (secular name Ioann Nerunovich) and St. Ieroniy Kristalevsky, the third bishop of Irkutsk, who was canonized by the 1918 Council of the Russian Orthodox Church.

Bishop Innokentiy II, as his holy predecessor, came from the Ukraine. A graduate of the Kiev Theological Academy and former prefect of the Moscow Theological Academy, he was well educated, had considerable experience in teaching and administrative work, and as a person was straightforward and energetic. He, in the first place, enlightened the Buryats, Yakuts, Kamchadals and many other nationalities with the light of Christ's Gospel.

On the joining of Yakutia to the Irkutsk Diocese, in 1732, Bishop Innokentiy went on a journey to this particularly cold region, during which, first of all, put in order ecclesiastical life in the Yakutsk Stockade and Yakutsk Monastery of the Saviour and brought the word of the Gospel to the sands of Yakuts. Between July 5 and August 24, 1735, he baptized more than two hundred people in Yakutsk and suburbs and environs. The Vladyka ordained priests for newly-baptized Yakuts and consecrated churches and chapels. He later made his second journey to Yakutia that lasted over two years, from May 1741 till September 1743.

He gave a lot of attention to the mission in remote Kamchatka. His Grigoriy sent from Yakutsk to Kamchatka Hieromonk Damaskin, the chaplain of Erming's expedition, who presently reports that he had baptized more than nine hundred Kamchadals. Through the efforts of Hierodeacon Gavriil Pritchin, who was sent with the Vladyka's blessing to deliver sacred vessels to the Bolsherechensk and Nizhne Kamchatsk churches which were being built in Kamchatka, over nine hundred Kamchadals were converted to Christianity. The result of the missionary activity was that more than half the population of Kamchatka, the K.



Bishop Serapion of Irkutsk with members of the clergy and laity after laying a wreath at the foot of the monument to all those who perished in the Great Patriotic War.

lands and other nearby islands became Christians. With the hierarch's blessing new churches were built on the shores of the Lama Lake, in the Uda, Khatanga, Upper, Lower and Bolsheretsk Stockades, in Kamchatka and in the Tropayevsk Harbour. The hierarch saw to it that every church had a priest and was provided with sacred vessels. His Grace Innokentiy II showed particular zeal in his care for the improvement of the morals of his flock, and, like his holy predecessor, taught them in propitious and unpropitious times, and urged his priests to do so. He also looked after the theological school founded by St. Innokentiy: it gained strength under his administration and is sometimes referred to as a seminary. During the 13 years of its existence under the wise rule of that hierarch, the Irkutsk theological school produced many worthy priests and teachers for the edification of the peoples of Eastern Siberia and the Far East. The activity of this great archpastor and enlightener, too, was carried out

in poverty which was no less than that of his holy predecessor, and in continual clashes with the local civil authorities in the person of the governors-general for the betterment of both his own life and those of his flock, and particularly, in defending the rights of the newly-baptized natives.

Vladyka Innokentiy II administered the Irkutsk Diocese from October 20, 1733, to July 26, 1747. On the way from Irkutsk to St. Petersburg he passed away quietly in the Bratsk Stockade after having been ill for eleven months there. The hierarch's body was buried there, but in 1960, before the Bratsk Sea flooded the Bratsk Wilderness his relics were translated with due honour to Irkutsk.

The diocese remained without a hierarch for about seven years. Only on April 18, 1753, Hieromonk Sofroniy Kristalevsky was consecrated in Moscow Bishop of Irkutsk and Nerchinsk.

After a nearly three-month journey Bishop Sofroniy arrived in Irkutsk on March 20, 1754, where the diocesan ad-

ministration was in complete disorder and many parishes were without priests. The bishop introduced radical changes both in the church consistory and in the administration of monasteries and parishes. He appealed to the Holy Synod "to send in the personnel that can be spared from the central dioceses, especially, seminarians and worthy clergymen" (this request was not disregarded). He transferred the school from the Ascension Monastery in Irkutsk to the newly-built episcopal house and efficiently supervised the studies in it. The school had a library, quite a sizable one for that time, containing books and manuscripts which were used as teaching aids in the Kiev and Moscow theological academies and in the Kharkov College. The books were for the most part donations of the three great hierarchs of Irkutsk. St. Sofroniy bequeathed his private library to the school which was the educational centre for all Eastern Siberia.

Bishop Sofroniy gave a lot of attention to the reverential and correct celebration by priests of the Sacraments and the conducting of all the services and offices.

During his frequent trips over the diocese—to the Baikal area, down the Lena, to Yakutsk—wherever the Vladyka went he edified his flock in the truths of Christ's faith and the rules of appropriate behaviour in the church and in the entire Christian life. The hierarch strove to raise the family life of the laity, too, to a higher level. Reminding them of the loftiness of the Sacrament of Matrimony, he taught that the well-being of a family depended on the mutual respect of the spouses. The crude morals often made the woman's family life unbearable, so the hierarch worked to safeguard women from maltreatment.

The bishop's special care was for the building of new churches and organization of monasteries. Among the many Irkutsk churches of the 18th century the Cathedral of the Icon of the Mother of God "The Sign" and the Church of the Exaltation of the Holy Cross, consecrated by St. Sofroniy, testify to this day to the cultural loftiness of the builder of churches.

St. Sofroniy was also zealous in his missionary labours. His crozier was de-

corated with the missionary emblem of the Good Shepherd, our Lord Jesus Christ with a sheep at His feet. It was during St. Sofroniy's administration that several field churches were first used for missionary purposes in the area next to the Chinese border and also among the Yakuts and other nationalities of the North.

Through the bishop's labours and zeal, the affairs of the Kamchatkan mission were put in order, the local inhabitants baptized, parish churches with chapels and portable iconostases and church schools were built. He worked to make their life secure, to give them access to Christian and Russian culture. The bishop had to struggle for the rights of the newly-baptized, who were otherwise defenceless at that time, overcoming arbitrariness and, sometimes, the baleful tyranny of the local authorities with great difficulty.

The Vladyka's lofty attainment was his secret feats of prayer: his rigorous monastic life was known to God alone.

The holy ascetic, who was afflicted with severe illness in the last year of his life, passed away blissfully in the Lord on March 30, 1771. Six months and nine days passed from the day of his death till the decision of the Holy Synod about the burial arrived, but the saint's body showed no signs of decomposition. This phenomenon plus many instances of his sagacity in life and his sublime ascetic life were obvious indications of the holiness of this servant of God. His body was buried with great solemnity in the Side-Chapel of the Kazan Icon of the Mother of God at the Epiphany Cathedral. St. Sofroniy's remains were repeatedly examined.

On April 18, 1917, fire broke out in the Epiphany Cathedral during which the uncorrupted relics of St. Sofroniy were damaged. The surviving remains were gathered together and reverently enshrined. This sorrowful occurrence did not inhibit the reverent veneration of the saint by the population of Irkutsk. The believers petitioned the All-Russian Local Council of 1917-1918 to canonize the servant of God. The Holy Local Council of the Russian Orthodox Church blessed the glorification of St. Sofroniy and included him in the catalogue of saints.

The Cathedral of the Presentation of the Blessed Virgin in the Town of Cheboksary

(On the occasion of the 325th anniversary of its consecration)

In 1976, the Chuvash people marked the 425th anniversary of the voluntary accession of their land into the body of the Russian State. The faithful of Chuvashia, especially those living in the town of Cheboksary, celebrated with prayers and devotion an important date in their Church life as well—325th anniversary of the Cathedral of the Presentation of the Blessed Virgin.

Its history is closely linked to the history of the town of Cheboksary, and to the history of Christianity in the Middle Volga.

Among the milestones along the path of the Chuvash history one would count the settling of the Bulgaro-Chuvash tribes in the Middle Volga (7th-8th centuries), the rise of the Bulgarian state (10th century), the conquest of the ancestors of the Chuvashes by the Mongol Tatars (1236), and the volun-

tary accession of Chuvashia into the body of the Russian State (1551).

The accession of the Chuvash people into the body of the Russian State determined the character of their subsequent development, and it was an act of significance for the whole Russian State too, in that it brought about a strengthening of its power. The prerequisites for this act matured in a lengthy historical process both in the Chuvash people itself and in the Kazan Khanate, and also in the Russian State.

The ancestors of the Chuvashes suffered heavily at the hands of the Mongol Tatars, who destroyed the towns and settlements of the Volga Bulgaria in 1236. The Chuvashes were forced to leave the places they had made their home, to move to the north-west and to settle in the thick forests of the northern half of present-day Chuvashia. For over two centuries the Chuvashes languished under the harsh yoke of the

Sts. Innokentiy and Sofroniy's holy relics are preserved in the cathedral church of Irkutsk as a symbol of the spiritual unity of their hierarchical labors, and are to this day venerated deeply by the Irkutsk flock.

For the day of the anniversary celebrations in the Irkutsk cathedral the de-Chapel of the Kazan Icon of the Mother of God was gilded and the Sts. Nicholas and the Transfiguration de-chapels restored.

Bishop Serapion of Irkutsk and Chita led the anniversary celebrations. The church was festively decorated and crowded with worshippers. On the eve, April 16, 1977, after All-Night Vigil, the archdeacon conducted a panikhida for the departed successors of the holy bishops, assisted by numerous clerics. In his address His Grace pointed out that the work bequeathed to us by Sts. Innokentiy and Sofroniy and other Irkutsk hi-

erarchs is as vitally relevant today as it was in those long-ago times: to continually realize the spirit of Christian life and imitate Sts. Innokentiy and Sofroniy in their feats of prayer and work. Then our veneration of these servants of God will not be in vain.

In the morning of April 17, after the solemn welcome by the clergy and numerous worshippers, His Grace Serapion celebrated Divine Liturgy. At the Lesser Entrance patriarchal and episcopal awards were conferred upon members of the diocesan clergy. Before the moleben to the Irkutsk saints, His Grace Serapion read out His Holiness the Patriarch's message. The moleben was followed by the singing of "Many Years".

Festive divine services were held in every church of the diocese that day.

Bishop SERAPION



The Cheboksary Cathedral of the Presentation of the Blessed Virgin

Golden Horde. An old Chuvash legend relates that the Tatars "strode about the land in mobs, killed the old, carried off the young into captivity and taught them to join in their plundering; captured maidens and raped them, and took gold, silver, and anything of value for the Khan. Therefore the Chuvashes, Cheremises and Mordovians scattered and began to live deep in the forests, along little ravines".¹

The Kazan Khanate, which rose on the ruins of the Golden Horde in the second quarter of the 15th century, included, apart from Tatars, Chuvashes, Mari, and part of the Mordovian, Udmurt, and Bashkir peoples. The administration of Chuvashia was still in Tatar hands. In their striving to free themselves from the Tatar yoke, the Chuvash people turned their eyes towards their western neighbour—the people of Russia, who at the end of the 15th century had already freed themselves from the Mongol-Tatar yoke.

Contact between the Chuvashes and the Eastern Slavs had already begun back in Bulgarian times. They negotia-

ted a peace treaty with Grand Duke Vladimir, who advanced upon the Bulgarians around the year 985. The Chuvashes said of their treaty: "Peace will end between us the day that stone flows or hop sinks".² In 1372, the town of Kurmysh was founded on the border of Chuvashia and Russia. The Chuvashes traded with the Russians and established economic links. Already in the first half of the 16th century the Chuvashes leased the lands of wild horsemanship in the Nizhni Novgorod District from the Russian authorities and paid *obrok* (quitrent).³

Tradition also has it that the Chuvashes more than once turned to the Russians with requests for help in the struggle against the Khan's hegemony and to be made a protectorate of the Russian State.⁴

For its part, the Moscow government staked a claim to part of the Khanate on the right, high bank of the river Volga on the *Gornyyaya* side, i. e. basically

* high — *gornii* in Russian, hence *Gornyyaya* side, i. e. the country situated on the high bank of the Volga. — Tr.

Chuvashia, since it understood that the secession of the Gornyyaya country to Russia would seal the fate of Kazan in advance. In order to facilitate this end, the Moscow government founded, in 1523, the town of Vasilsursk at the mouth of the Sura, after which a part of the Sura Chuvashes were included in the body of the Russian State.⁵

During the Kazan campaigns of 1547-1548 and 1549-1550, Russian troops passed through the Chuvash lands unhindered, the gathering point for the Russian troops in the first campaign being the region at the mouth of the river Tsvil, right in the thick of the Chuvash settlements. Tsar Ivan IV led the Russian Army in the campaign of 1549-1550 against Kazan, but they were not then able to take it. On the return journey, at the end of February 1550, Ivan IV stopped off at the mouth of the river Sviyaga and selected Kruglaya (round) Hill as the site for the future town of Sviyazhsk, having made arrangements for the timber for the new town to be prepared in the district of Uglich.⁶

On May 24, 1551, the Russians disembarked at the mouth of the Sviyaga and founded the fortress town of Sviyazhsk on Kruglaya Hill. Three days later, May 27, the elders and chiefs from the Gornyyaya country came to them with gifts and asked them to take their land, i. e., basically, Chuvashia, into the body of the Russian State. The chronicle says that the entire Gornyyaya country "came over to the tsar and his duke, a half of the people of the Kazan land".⁷

According to the *Stepennaya Kniga* (Collection of the extracts from the Russian Chronicles), when the Russians started building the town, "they met with no opposition, neither in word nor deed. On the contrary, the people living round about began to join them and helped build the town; they brought bread, sheep, cattle and all kinds of necessities into the town and went off with the army of Moscow to fight against Kazan



The Vladimir icon of the Mother of God with which St. Guryi of Kazan blessed the foundation site of the cathedral in 1555

and submitted to the Orthodox sovereign".⁸

The great patron of the Russian land, St. Sergiy of Radonezh, had already blessed the site for the Christian town of Sviyazhsk before the campaign of Ivan IV against Kazan. When Sviyazhsk was built and, along with the town, a monastery with a church dedicated to St. Sergiy, "many healings were made through his icon in the church". Local people recounted: "Five years before the founding of the town, when this place was uninhabited and when all was quiet in Kazan, we often heard Russian Orthodox bells here. Fearful in our amazement, we sent adroit young men to this place to ascertain what was happening there, and they heard voices raised in beautiful song as though in a church, but they saw no one, save an old monk, who was walking about with a cross blessing in all directions, as though measuring out the site where the town now stands;

and the whole place was suffused with a sweet fragrance. When our men tried to capture him he became invisible, when they loosed their arrows at him, the arrows did not wound him but flew way above and, falling to the ground, broke into pieces. We spoke of this to our princes and they in turn to the Khan's widow and court officials in Kazan".⁹

The Russian voivodes, who were in charge of the building of Sviyazhsk could not take the final decision on the question of accepting the Gornaya country into the body of the Russian State. Therefore representatives of the Gornaya country (Magomet Bozubov and Alkubek Togayev "with companions") travelled to Moscow and, on behalf of their whole country, asked that the tsar allow them to bear allegiance to Sviyazhsk, and include them in the body of the Russian State, moderate the *yasak* (tributes) and grant them a charter, stating their position in the future. A charter with a golden seal was handed to the envoys. The Moscow government guaranteed its new subjects the right to hold on to their lands, their leases to collect wild honey and their system of *yasak* obligations, and released them from payment of *yasak* for three years. They were bound to serve the Russian State, not to forsake Sviyazhsk, to pay tributes and *obrok* (yearly taxes), as determined by the sovereign, and to set free all Russian prisoners.¹⁰

At this time there were among the Chuvashes Christians who were especially eager to be united with their brothers in faith.

From the very first days of the Russian people's acceptance of Christianity the Volga Bulgaria witnessed the enlightenment by Russians of the pagan Volga peoples with the light of the Gospel teachings. One can go back as far as St. Vladimir, Equal to the Apostles, who, wishing to show his gratitude to the Volga Bulgars for sending envoys to him with the proposal that he adopt the Moslem faith, straightway after the adoption of Christianity in Russia despatched preachers, some of whom—four Bulgarian princes who had come to Kiev—he himself had persuaded to be baptized.¹¹ According to the testi-

mony of Archbishop Filaret (Gumilevsky). "Prince Andrei Bogolyubsky baptized many pagans" from among the Volga peoples.¹²

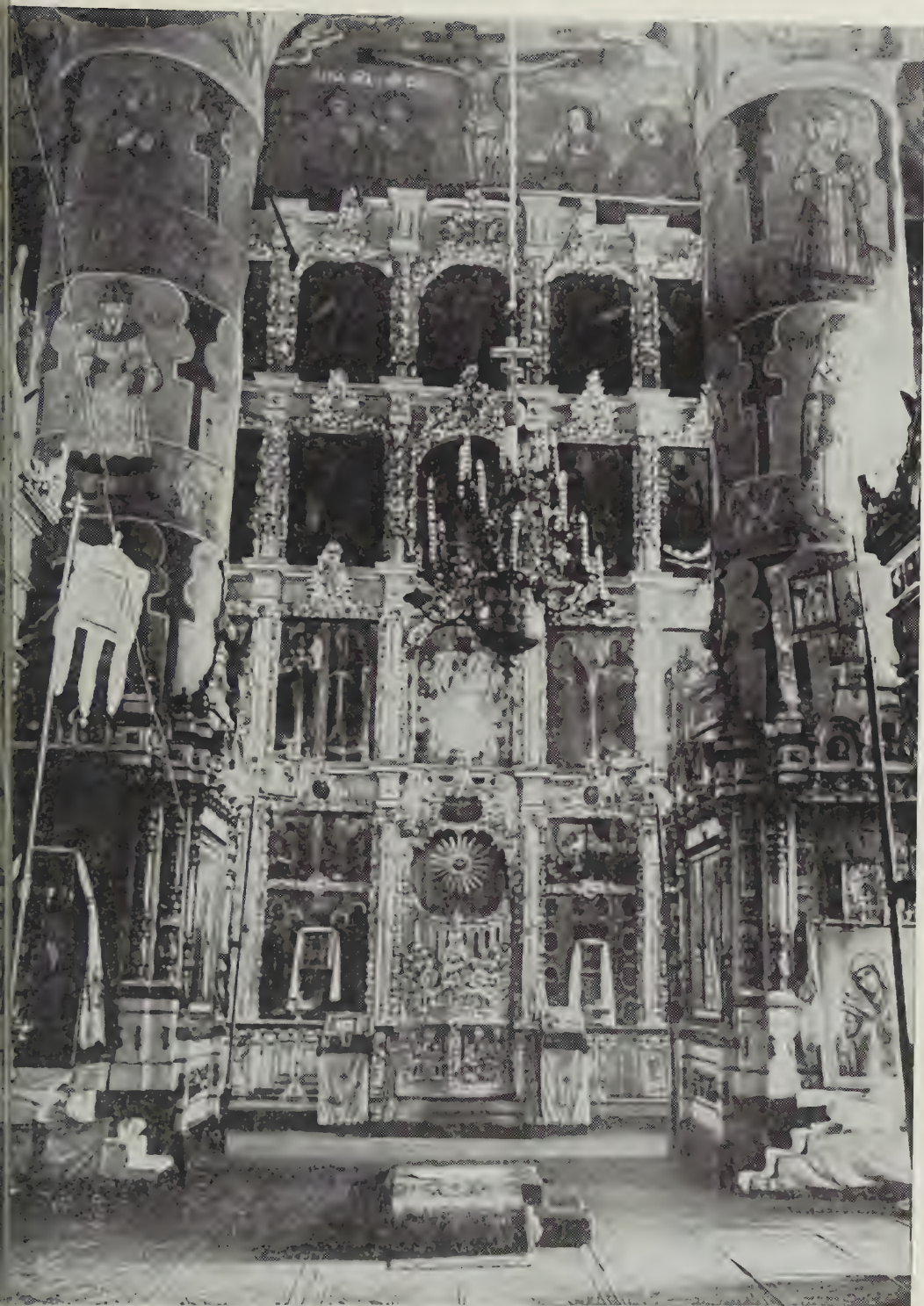
The Russian Army under the command of Ivan IV set out on the first Kazan campaign in 1552. The Russian troops passed along the south-western borders of Chuvashia to Sviyazhsk in the course of one week, during which, as the chronicler records, "the Chuvashes brought them all their food—bread and honey and beef—some gave it free, others sold it; and they made bridges over rivers. And camps were built everywhere and all the countless soldiers were provided with plentiful food of every kind".¹³ Prince A. M. Kurbsky, Ivan IV's comrade-in-arms, also has warm words to say about the help given by the Chuvashes to the Russians in the way of provisions. The same story is told by dozens of Chuvash historical legends. A regiment of Chuvashes at Cheremises, and other detachments of them formed part of the Russian Army and fought actively in the battles for Kazan.

On his return from Kazan, Ivan IV made arrangements for the Gornaya country to be governed from Sviyazhsk. A Russian fortress was built in Cheboksary in 1555, and the towns of Tsivil and Yadrin were founded in 1590.

The accession of the Chuvash people into the body of Russia freed them from the yoke of the Kazan khans, allowing them to preserve their national identity. The raids by bands of Nogai and Crimean Tatars and the resultant devastation came to an end.

Already in the days of serfdom Russian men of learning helped bring forward, among the Chuvashes, such talents in the fields of science and culture as the architect, P. E. Egorov, the orientalist, Archimandrite Iakovlev (N. Ya. Bichurin), the 200th anniversary of whose birth was marked in Chuvashia on September 9, 1977, with accompanying wide coverage of his work in local publications, the ethnographer S. M. Mikhailov, and many others.

The Chuvashes, along with the other peoples of Russia, have always supported the struggle of the Russian people against external enemies. They played an active part in the struggle against



Interior of the cathedral

Polish and Swedish intervention in 12, and against Napoleon's hordes in the Patriotic War of 1812.

Having taken Kazan in 1552, Ivan the first act was to raise a banner in

the conquered land, and order a church to be built on that spot in honour of the Image of Christ the Saviour "Not Made by Hands", which was what was depicted on the banner.¹⁴

On his return to Moscow the tsar said to Metropolitan Makariy: "And now do I humbly beseech you, my father and intercessor before God, and all the other members of the hierarchy and clergy for your labours and prayers, since through your prayers God works all manner of miracles." And having bowed to the ground he continued: "And now I humbly beseech you, that you prayerfully entreat God, that He in His great mercy should preserve the newly converted city of Kazan and strengthen therein the one true Christian law."¹⁵ The Moslem faith, which had penetrated the Middle Volga in the 9-10th centuries, had also become established in Kazan. The Tatar names of several of the Chuvashes (Magomet, Takbulat, etc.), who had petitioned Ivan IV (1551), bear witness to the fact that Islam also had its followers among the Chuvashes. The Moslems forced Christian prisoners to change faith, and those prisoners, who were of a tender age, were often brought up in the Moslem faith. Many Christian prisoners whose names are unknown were killed for confessing Christ. Out of all those who suffered in the Kazan Khanate for Christ's Name only three are known: Ioann, Pyotr, and Stefan, and these have been canonized by the Church.

Already before the fall of Kazan Archpriest Timofei of the St. Michael Cathedral—"a good man, well versed in the Holy Scriptures"¹⁶ was despatched from Moscow to Sviyazhsk. Almost no information, it is true, has survived about his work there. Besides, for the spreading of the light of Christianity one archpriest was not sufficient, a special diocese needed to be established. In 1555, the tsar established an archbishopric in Kazan. The tsar's decision was approved by the Council of Russian Bishops which stated: "That there be an archbishop of Kazan... and under his jurisdiction the city of Kazan with its surrounding *ulusy* [towns and villages], the town of Sviyaga with the Gornaya country, the town of Vasil (now Vasil'sursk on the Volga—I. K.), and the whole of the Vyatka land." The Archbishop of Kazan was placed above the Archbishop of Novgorod and below the Archbishop of Rostov in the hierarchical diptych.¹⁷

Elected bishop by lot on February 15, 1556, Hegumen Guriy (secular name Grigoriyevich Rugotin), the father superior of the Selizharovo monastery, was made Archbishop of Kazan. He was consecrated bishop with especial solemnity on February 7. The translation to the see (May 26) and the journey to Kazan were carried out with equal solemnity.

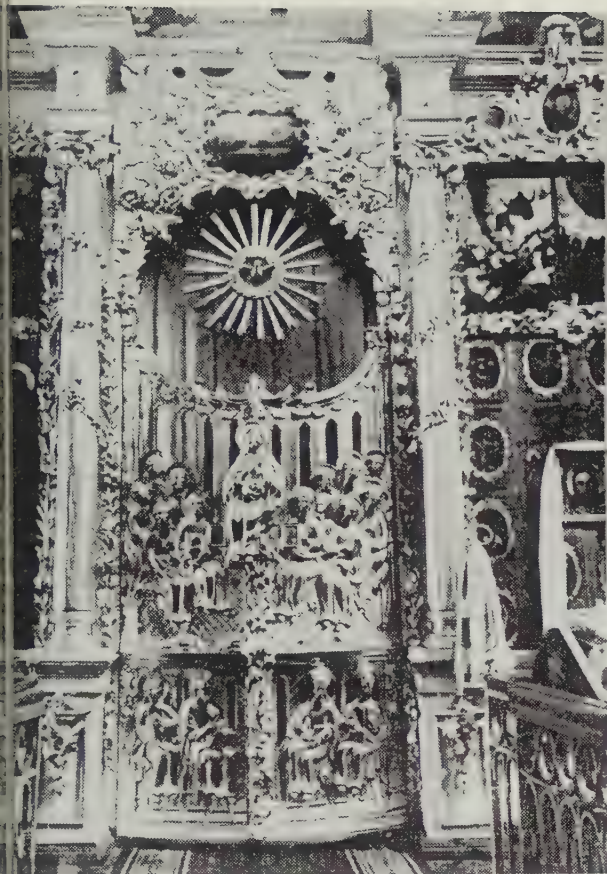
The archbishop reached the boundaries of his new diocese in the last days of July at the point where it was proposed to build the fortress of Cheboksary.¹⁸

After consultation with the local secular authorities, Archbishop Guriy pointed out the site for the cathedral church in honour of the Presentation of the Blessed Virgin and, as a beginning, set up a tent church. Having designated the site for the fortress, he went round it, sprinkling holy water where the future walls would stand, read prayers for the consecration of the church, and blessed the local people with the cross. Then he held Divine Liturgy (the first in his new diocese on Chuvash soil), delivered a sermon, and blessed the citizens of the town of Cheboksary with the Vladimir icon of the Mother of God.¹⁹ On Saturday morning, July 27, St. Guriy was met beneath the walls of Sviyazhsk.

St. Guriy* and his companion shortly departed from Cheboksary to a wooden church, with one altar, in honour of the Presentation of the Blessed Virgin was erected on the site that he had designated for the building of the cathedral church. It was consecrated either by St. Guriy himself or with his blessing by one of his closest associates, German, Archimandrite of the Dormition Monastery in Sviyazhsk.

Little is known of its interior decoration. Its greatest shrine was the Vladimir icon of the Mother of God, given with blessing by St. Guriy. Neither the iconostasis nor the icons on it were large. The church had icons painted in the style of the Stroganov school, but it is not known which ones. Among the sacred vessels there were two chalices: one of them, an especially valuable one, was the gift of St. Guriy, the other v

* Canonized in 1595.



An icon of the Mother of God in the Chuvash style.

Left: The Holy Doors of the cathedral. Below: Murals on the northern wall with the words from the 11th kontakion of the Akathistos to the Theotokos: "No manner of glorification of Thee can compare with the abundance of Thy mercies..."



brought either from Persia or from Western Europe. The church had many wooden crowns, and there was a carved wooden statue of an angel, holding a casket, containing, in all likelihood, the relics of holy saints. But nothing of the afore-mentioned has survived, all of it was burnt in the fire of 1649, which destroyed nearly the whole town.

The present cathedral was built in 1651. It was probably consecrated by Korniliy I, Metropolitan of Kazan (1650-1656).²⁰ To begin with only the unheated church with the main altar was built, and then in 1657—the heated side-chapels: the one on the right, in the name of St. Sergiy of Radonezh, the one on the left, in the name of St. Alexius the Man of God, and St. Kharampiy the Martyr²¹. Alongside the cathedral a tent-shaped bell-tower was erected.

The proposal was to build another wooden church in place of the one that had burned down, but Metropolitan Simon (Serbsky) of Kazan (1646-1649) would not allow the building of a wooden church, but proposed that a stone one be built—the first such in the history of the town. Large-size bricks and quarry stone were used as building materials, and the construction was carried out by local stonemasons and bricklayers under the direction of Nizhni Novgorod craftsmen.²² According to the proposal of the ecclesiastical authorities it was decided to decorate the walls and arches of the cathedral with paintings of saints of the New Testament Church and sacred events in her life.

The 17th century saw intensive development of both secular and ecclesiastical architecture in Russia. In many towns in Russia, ones like Yaroslavl, and in small towns and villages, there sprang up individual, at times very interesting, churches. One of them is the Cathedral of the Presentation of the Blessed Virgin in Cheboksary. It is *krestovokupolny*, i. e. its vault is built in a form of a cross and the five cupolas are placed above to form a cross. A tent-shaped bell-tower, which is an octagon on a rectangle, stands separately.

The Cathedral of the Presentation of the Blessed Virgin combines the sim-

plicity and austerity of its basic cubic shape with the laconic lack of affectation of the decorative finish of its facades, its wall surfaces, its windows and the drums of its five cupolas. Equally evident, though, is the characteristic contrast between the mighty cube of the church and the bareness of its decorative finish. The row of smooth semicircles of the gables softens the stern character of the cathedral.

The cathedral is crowned by five silver helmet-shaped domes on round drums. The central drum is of a large size. The gilt crosses are fixed over the traditional, also gilded, "apples". The central open-work cross stands out with its eight points, while the other crosses are all four-pointed.

Inside the cathedral there are four massive columns holding up the cross-vaults. The four corner drums have the appearance of being a continuation of the columns which mark the cathedral nave and the two aisles. The aisles are twice as narrow as the nave. The sanctuary is also divided into three parts. The choir loft, built over the western entrance, blends well into the interior of the church.

The Cathedral of the Presentation of the Blessed Virgin has more than once suffered from natural calamities. The great fire of 1773, which destroyed the major part of the secular and ecclesiastical buildings of the town, caused the severest damage, and the roofing of the cathedral was destroyed. During the repair of the roof the beams were raised which resulted in the covering of the gables and the bases of the drums. Shortly after the fire the whole of the cathedral was renovated too.

The bell-tower was restored in 1822 and at the end of the twenties new floors were put down,²³ the Holy Doors were restored, the iconostasis was refurbished with new icons and several of the bells were replaced.²⁴

Renovation of the murals of the cathedral was undertaken in the 1830s: the old frescoes were replaced by murals in the classical style. The frescoes on the columns were damaged, unfortunately, during repairs in 1844. The iconostasis was freshly gilded in 1844. Significant repair work was also carried out in the side-chapels.

Orthodox Chuvashes played a large part in the collection of funds for the repairs.²⁵

The Presentation Cathedral is often visited by the ruling archbishops of Kazan (Cheboksary was part of the Diocese of Kazan before the October Revolution). Arseniy Bryantsev (1897-1903), the 41st Archbishop of Kazan, visited Cheboksary twice: first in 1898 and then in 1900. The Vladyka inspected the interior and murals of the cathedral, took great interest in its history and remarked on the absence of documentary sources, describing the foundation of the cathedral and the history of its icons and the sacred vessels. He recommended the clergy to make good this omission. Archbishop Arseniy was a great expert in Old Russian art, and it is to his credit that the collection of funds for the subsequent restoration was organized, which took place in

1911, and for the selection of qualified craftsmen. Funds from the episcopal purse were also assigned for the work. This was the last undertaking in the pre-revolutionary period. Repair work has been carried out more than once since the war. The most significant repairs over the whole time of the cathedral's existence were carried out in 1971-1974. Places that had lost their plaster were replastered, cracks were filled in, the layer of plaster that was peeling was strengthened, soot was removed, the murals were cleaned of dirt and painting, etc. The carved gilded iconostasis and icon-cases were also reilded. Two new icon-cases were placed in the clerost after the design of the old ones which needed replacing due to disrepair.

Repairs were also carried out on the exterior: these included painting of the walls and cupolas, whitewashing of the walls and asphaltting of the cathedral ground. The crosses on the cupolas of the bell-tower were gilded, as were the "apples" beneath them. A new heating system was installed in the cathedral.



Fragment of the mural of the northern wall with the words from the 9th kontakion of the Akathistos to the Theotokos: "Angels marvel at Thy Incarnation..."

The old frescoes, which adorn the walls, vaults, columns and the sides of the window apertures are well preserved. We do not know the names of the artists, but, without doubt, there was more than one, since it would be beyond the powers of just one man to paint the whole of such a vast cathedral. The artists were local, in that the painting shows the influence of Chuvash national traditions. One could contend, that the many and varied subjects and the excellence of execution of the murals in the Presentation Cathedral are without peer in the 17th century fresco painting of the whole of the Middle Volga.

The arches, the socles of the columns, and also the parts of the walls between the windows are ornamented with floral decorations. Paintings on the themes of the kontakia and oikoi of the Akathistos to Jesus the Most Sweet make up the major part of the murals on the south wall of the cathedral. The twenty five of the depictions are furnished with verse texts underneath from 13 kontakia and 12 oikoi. The paintings are arrayed in five tiers with five to each tier.

On the eastern section of the south wall we find: "The Fifth Ecumenical Council", "The Last Supper", and a *Deisis* with Sts. Constantine and Vladimir, Equal to the Apostles, and several saints.

The Akathistos to the Mother of God occupies the greater part of the north wall. The pictures are arranged in the same way as in the Akathistos to Jesus the Most Sweet. In the Akathistos to the Mother of God the artist has partly changed the positional sequence of the kontakia and oikoi in the paintings of the second and third tiers from the top.

On the eastern section of the north wall we find depictions, in particular, of "The Fourth Ecumenical Council", "The Three Holy Hierarchs", and "St. Kharalampiy the Martyr".

The north wall is also decorated with floral ornaments—for the most part bright red, blue and white flowers on a dark background.

Nearly the whole of the western wall is taken up by a painting of the "Revelation of St. John the Divine" and of "The Last Judgement". On the lower, southern section of the wall there is a painting of "The Sufferings of the Holy Apostles".

The vaults are basically decorated with paintings of Gospel themes, such as: "The Holy Myrrhophores", "Christ with the Samaritan Woman", "The Entry of Our Lord into Jerusalem", "The Presentation of the Lord", and others.

On the round columns we find depictions of Old Testament Prophets and Christian martyrs, and also Sts. Guriy, German and Varsonofiy the Enlighteners of Chuvashia and Kazan. The paintings are placed in three tiers on four cardinal points of the columns and crowned with decorative arches.

The paintings in the sanctuary are of a later date and are now restored.

The altar and the prothesis were formerly wooden. At the beginning of the fifties the altar was raised up on a wooden base. In 1975, when the Dean of the Cathedral was Archpriest Evgeniy Prokhorov, the altar was given black and white marble frontals of fine workmanship with gilded embossed depictions. The holy altar is now raised

up on a stone base, inlaid with white marble.

The five-tiered carved iconostasis is in the style of Russian classic art, and it and the carved icon-cases behind the cleroses and by the columns were gilded during the repair work of 1971-1974.

The Holy Doors are unique (possibly the only ones of their kind); they depict, in carving, the Descent of the Holy Spirit upon the Mother of God and the Apostles, and in their lower half—the Four Evangelists.

To the right of the Holy Doors we find the votive image of the Saviour "Not Made by Hands" and also depictions of St. Guriy and St. Tikhon the Martyr. Previously there was another icon of the Saviour here, a gift from Metropolitan Tikhon III (Voinov) of Kazan (1699-1724) to the Cathedral of the Presentation of the Blessed Virgin in 1701.

The patronal icon of the Presentation of the Blessed Virgin is next to it, then comes the South Door with the icon of St. Timofei the Holy Martyr that displays Chuvash features. The southern section of the iconostasis has an icon of the Mother of God in local, Chuvash style (see photo).

To the left of the Holy Doors the first tier is a votive Vladimir icon of the Mother of God.²⁶ On either side there stand St. Guriy and those saints of God to whom the side-chapels are dedicated—St. Kharalampiy the Martyr, and Sts. Alexius the Man of God and Sergiy of Radonezh the Miracle Worker.

Festal icons form the second tier. Beneath the third tier, above the Holy Doors, there is a depiction of the Last Supper. The *Deisis* order forms the third tier, the Mother of God with the Prophets—the fourth tier, and the Lord of Sabaoth with the Old Testament Patriarchs—the fifth tier.

The cathedral contains, as we have already mentioned, icons painted locally, in Chuvashia. They are especially widespread in the parish church where one also comes across inscriptions in the Chuvash language: *Multáv Patshî* (King of Glory), *Purne tytsá tărakán Túra* (Christ Pantocrator), and others.

Nearly all the icons have votive gifts from pilgrims, including home-woven towels, embroidered with national patterns.

The faithful hold the following icons in particular veneration: the Tikhvin icon of the Mother of God and that of St. Nicholas, which are placed in separate icon-cases on the left and right sides of the altar, above the icons of the Kazan Mother and of the Mother of God painted on Mt. Athos—"Our Lady of the Two Swords" and "It Is Meet", which are located by the eastern columns. On the eve of Sundays, after the All-Night Vigil, all the people sing in the prayers "My Most Blessed Mother" and "Under Thy Mercy" before the revered icons. The hierarch leads a solemn procession to these icons.

Inserted into the icon of St. Nicholas is a small enshrined metal image; the early inhabitants say that this is the icon of St. Nicholas which appeared near the village of Ishaki of the Cheboksary District, an icon especially revered by the faithful of Chuvashia.

The icon of Sts. Guriy and Varsonofy of Kazan and small reliquaries with their relics are placed in the icon of St. Khariessa the Holy Martyr and the Godox Prince, St. Georgiy of Novgorod, which is to be found in the icon-cases by the north-western column. There is an engraving of the Crucifixion of our Lord Jesus Christ on the reliquaries. Yet another little reliquary is placed a bit lower; it contains the bones and icon of St. German, which were kept up for the lack of his image in the icon of the Kazan saints.

The Archbishops Ilariy (Ilyin; 1946-1956) and Veniamin (Novitsky; 1973-1986) of Cheboksary are buried by the eastern wall.

It was through the zeal of Archbishop Veniamin of eternal memory, that since 1973, with the blessing of the Holiness Patriarch Pimen, the commemoration of the enlighteners of "this land"—Sts. Guriy and Varsonofiy of Chuvashia with the service to St. German—is held again on October 4 (17) of each year, its former solemnity.

His Grace Bishop Varnava Kedrov administers the diocese: he was a monk of the Trinity-St. Sergiy Lavra,

whence came the first archpastor of our land, St. Guriy (he was born in Radonezh near the Lavra founded by St. Sergiy of Radonezh). Vladyka Varnava quickly won the love of the clergy and laity.

Archpriest Boris Zoroastrov († 1966) is remembered with love. He served in the Presentation Cathedral from 1949. Being a Russian, Father Boris learnt the Chuvash language and always endeavoured to preach the Word of God to his Chuvash congregation in their native tongue. Through the efforts of Father Boris additional services are conducted in the cathedral in the Chuvash language, though due to local conditions they are held at night. These services always attract a large congregation of Chuvash worshippers.

The cathedral clergy is at present made up of both Russians and Chuvashes, while the choir is basically Chuvash. Sermons in Chuvash are preached every feast day at the early Liturgy.

* * *

Truly blessed are the labours of the builders of churches and of all those who embellish the holy temples. The white stone Cathedral of the Presentation of the Blessed Virgin stands today as a valuable monument of Chuvashian history, preserving within its walls many spiritual and artistic treasures. This great heritage, left to us by our forefathers, is our rich property, and it is our sacred duty to treat it with love and to preserve it in every way we can. The clergy, all the church workers and the parishioners devote much attention to the preservation of the cathedral in exceptional order.

The Presentation Cathedral blends beautifully with the old part of the town and is visible from everywhere, especially from the direction of the Volga. All this shows the depth and refinement of St. Guriy's vision of the cathedral in strict harmony with the surrounding locality.

The cathedral is also valuable as a parish church. Genuine Christian warmth passed on from century to century is preserved in the living faith of the parishioners, in the Christian love that is imbued therein, and in the grace-endowed spiritual gifts granted

through communion that takes place there. Divine services are always conducted with great feeling, and at them each parishioner partakes of the priceless gift of God—ecclesiastical communion in prayer, and acquires true peace of soul.

From the day of its founding by St. Guriy, the original church was the centre of the spiritual life at first only of the parish, while now the Cathedral of the Presentation of the Blessed Virgin is the spiritual centre of the whole Diocese of Chuvashia.

NOTES

(1) "Izvestiya Obshchestva arkhologii, istorii i etnografii pri Kazanskom universitete" (News of the Society of Archaeology, History, and Ethnography of Kazan University), Vol. III, Kazan, 1884, pp. 286-287.

(2) Archbishop Nikanor. "Kazanskii sbornik statei" (Kazan Collected Articles). Kazan, 1909, p. 9, annotation.

(3) See "Kniga o zemelnykh vladeniyakh Vserossiiskikh Mitropolitov, Patriarkhov i Svyashchennogo Sinoda" (The Land Possessions of the Metropolitans, Patriarchs and Holy Synod of All Russia). St. Petersburg, 1871, Appendix, pp. 65-73.

(4) "Izvestiya Obshchestva arkhologii, istorii i etnografii", Vol. III, pp. 289-290.

(5) "Moskovskii kraj v ego proshlom" (The Land of Moscow and Its Past). Moscow, 1930, Pt. 2, p. 110.

(6) PSRL (Polnoye sobraniye russkikh letopisei—Complete Collection of Russian Chronicles), Vol. XX, pp. 475-478.

(7) PSRL, Vol. XIX, p. 63.

(8) PSRL, Vol. XXI, p. 641.

(9) "Skazanie o zachatii tsarstva Kazanskogo" (The Story of the Beginnings of the Kingdom of Kazan). Kazan, 1902, p. 57.

(10) PSRL, Vol. XIII, p. 165.

(11) Metropolitan Makariy. "Istoriya Russkoi Tserkvi" (A History of the Russian Church), Vol. I, St. Petersburg, 1863, pp. 22-23.

(12) Archbishop Filaret of Chernigov. "Istoriya Russkoi Tserkvi" (A History of the Russian Church). St. Petersburg, 1894, p. 39.

(13) PSRL, Vol. XXI, p. 643.

(14) S. M. Soloviev. "Istoriya Rossii s drevneishikh vremen" (A History of Russia from Ancient Times). Moscow, 1963, Bk. 3, Vol. VI, p. 472.

(15) N. M. Karamzin. "Istoriya Gosudarstva Rossiiskogo" (A History of the Russian State), Vol. VIII, p. 193.

(16) S. M. Soloviev. Op. cit. Bk. 3, Vol. IV, p. 463.

(17) "Russkaya letopis po Nikonovu spisku" (The Russian Chronicle in the Nikon Copy Version). Publ. by the Academy of Sciences, Pt. 7. St. Petersburg, 1791, p. 231.

(18) The first historically reliable mention of Cheboksary dates from 1371—the time of Grand Duke Dmitriy Donskoi's journey to the Horde ("Rossiya: polnoe geograficheskoe opisaniye"—Russia: a Full Geographical Description, St. Petersburg, 1901, p. 302).

(19) Akty arkhologicheskikh ekspeditsii (Deeds of Archaeological Expeditions), Vol. 1, 258.

(20) TsGA ChASSR (Tsentralnyi gosudarstvennyi arkhiv Chuvashskoi ASSR—The Central State Archive of the Chuvash ASSR), f. 295, o. I, d. 24. Other sources date the building of the cathedral in 1657. It is possible that this dating stems from the building of the side-chapels, which would also explain why Metropolitan Lavrentiy (1657-1672) is supposed to have consecrated the cathedral. If one takes into account the time of his administration of the Kazan See, then he could only have consecrated the side-chapels.

(21) TsGA ChASSR, f. 206, o. 4, d. 5. St. Sergiy Chapel has a simply fashioned one-tiered iconostasis. At the present moment a new carved iconostasis after the design of the old iconostases is being made. The chapels dedicated to St. Alexius the Man of God, and St. Kharlampiy the Martyr are almost the same in area as the centre of the cathedral. At the moment they house the archive of the Local History Museum of the ChASSR.

(22) After the building of the Presentation Cathedral other churches and secular houses in Cheboksary began to be built in stone. During the second half of the 17th and the 18th centuries several churches and a monastery were built in Cheboksary. ("Izvestiya po Kazanskoi eparkhii"—Kazan Diocesan News, 1888, p. 527.)

(23) The floor of the cathedral is laid with embossed cast-iron slabs, and the floor of the side-chapels and the sanctuary—with stone ones.

(24) All the bells that were formerly to be found in Cheboksary were cast by local foundrymen. There are, unfortunately, no surviving examples of their craftsmanship.

(25) Kazan Diocesan News, 1872, p. 859.

(26) The Vladimir icon of the Mother of God was here as a blessing of St. Guriy to Cheboksary in 1555, as the inscription on the icon bears witness: "This icon of the Most Pure Mother of God with the Pre-Eternal Infant, our Lord Jesus Christ, was placed by Guriy, Archbishop of Kazan and Sviyazhsk, in the Cathedral Church of the Presentation of the Blessed Virgin to watch over the town and all the Orthodox, in the year of 7063 (1555—I. K.)."

In writing this article the author made use in part, of reports on the restoration of the cathedral in 1971-1974.

Archpriest ILIYA KARLINO
Dean of the Cathedral of the
Presentation of the Blessed Virgin

NEWS FROM DIOCESES

Diocese of Moscow

celebrations in honour of Aleksandr Aleksandrovich Tretyakov were arranged late in 1965 at the Church of the Deposition of Christ's Side, Donskaya Str., Moscow. Members of the local clergy, parishioners and his friends congratulated him on his 70th birthday and the 25th anniversary of his work as a composer of ecclesiastical music and precentor.

A. Tretyakov was born into the family of a physician and social worker on October 18, 1905, in the town of Borovichi, Novgorod Gubernia. His father sang in a church choir from his childhood and had an analytical ear for music—he could tell each voice in a choir and each instrument in an orchestra. His mother was a housewife, was a good pianist and his brother was a gifted violinist.

His first musical impressions included frequent musical evenings at home and choral singing in the parish church. When Aleksandr Tretyakov was three years old his family moved to Perm; eleven years later, in 1919, he returned to his parents.

Aleksandr Tretyakov attended church from childhood and participated in divine service as a reader and chorister.

In 1925, while in his third year at the Perm University Medical Department (from which he graduated in 1927), he met Mikhail Efimovich Komarov, then precentor of the cathedral church in Perm, and a devotee of church singing, whom he came to regard later as his teacher. Mikhail Kuskov taught his new pupil to analyze and understand the canticles of various composers. He belonged to the "New Russian School" (as it was called) of composers of ecclesiastical music—A. D. Kastalsky, N. I. Spontonov (1848-1910), M. A. Lisitsyn (1871-1910), P. G. Chesnokov, A. T. Grechaninov, S. P. Rakhmaninov and others of less renown.

Adding to Aleksandr Tretyakov himself: members of this school tried to revive Russian traditions in church singing by using folk-song melodies and by harmonizing old chants according to the laws of Russian polyphony requiring supporting voices, as discovered by Kastalsky, as a counterbalance to the Italian style of Vvedek-Bortnyansky and the eclecticism of Prokofiev, Starorussky, Vinogradov, Lomakin and Arkhangelsky. Yet there was a 'deficiency' in the compositions produced by this school—they were written for a large and well-qualified choir and for this reason they could not be performed by an ordinary parish choir.

When Aleksandr Tretyakov began writing ecclesiastical music, he tried to compose something that could be performed by a small choir. His first important composition "A Song of Degrees" for 8 voices was written in 1929-1930 when the author worked as a physician in Perm and started conducting a local church choir. Aleksandr Tretyakov studied the works of John of Damascus and was delighted to



Aleksandr Aleksandrovich Tretyakov

find them so beautiful. His attempt to convey them musically was successful. "A Song of Degrees" is considered his best work, both by authoritative reviewers and by himself.

In 1947, while passing through Moscow, Aleksandr Tretyakov left three works in the Patriarchal Cathedral of the Epiphany for Precentor Viktor S. Komarov of the Patriarchal Choir. On his next visit to Moscow, he heard one of them, "Rejoice, O Mother of God and Maiden...", sung at All-Night Vigil in the Patriarchal Cathedral, and met Viktor Stepanovich Komarov when divine service ended. Viktor Stepanovich did not regard church singing as an art of the past consisting merely in impartially demonstrating certain compositions (unfortunately, this was the opinion of some precentors). Both Komarov and Tretyakov held modern church singing to be the expression of life and of ardent religious sentiments.

Aleksandr Tretyakov's works found great favour with V. S. Komarov and he began performing them at divine services. Once his choir sang the entire All-Night Vigil made up of Tretyakov's compositions. Viktor Komarov likened "Rejoice, O Mother of God and Maiden..." to the icons and other paintings of M. V. Nesterov and mentioned in particular his later compositions "Verily, Adam sat opposite Paradise..." and "What shall we call thee, O Prophet!" Very interesting are "O Joyful Light" No. 2, The "Cherubical Hymn" No. 2 and many other works by Aleksandr Tretyakov.

At Viktor Komarov's request, Aleksandr Tretyakov composed a monumental composition, "Up on Mount Zion", for Patriarch Pimen's enthronization, June 3, 1971, and dedicated it to His Holiness.

In 1974, Patriarch Pimen presented Aleksandr Tretyakov with a patriarchal certificate.

A. A. Tretyakov has lived in Moscow since 1955. He headed church choirs in the city and the countryside and is now precentor of the choir in the Church of the Holy Trinity (St. Pimen's) in Moscow.

Diocese of Kiev

On April 8, 1977, Holy Friday, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, led Vespers with the Bearing Forth of the Epitaphion in the afternoon, and in the evening—the Office for the Burial of the Saviour assisted by the clergy of the episcopal Cathedral of St. Vladimir in Kiev where the services were held. They were attended by the representatives of the Evangelical Lutheran Church of Finland who had participated in the recent Kiev theological conversations.

On April 10, Easter Sunday, His Eminence the Exarch celebrated Paschal Matins and Divine Liturgy in the cathedral church. In accordance with tradition, the Holy Gospel was read at Liturgy in several languages, with His Eminence reading it in Greek. The Patriarch's Easter Message was read out at the end of the service; then Metropolitan Filaret blessed the kulichi and paskhi.

The Easter service was attended by the participants in the theological conversations from the Evangelical Lutheran Church of Finland led by her Primate, Archbishop Dr. Martti Simojoki. They had their first Easter breakfast together with His Eminence Filaret at his residence.

On April 11, Easter Monday, the Finnish guests attended Divine Liturgy celebrated by Vladyka Filaret with the assistance of the local clergy in the Kiev Convent of the Ascension and St. Florus. After the Communion Verse, the Easter Message from His Eminence the Exarch was read out. Vladyka Filaret blessed the worshippers after the festal procession round the church.

On April 12, Easter Tuesday, His Eminence assisted by an assembly of the clergy celebrated Divine Liturgy in the Kiev Convent of the Protecting Veil. After the reading of His Eminence's Easter Message, the Lutheran guests from Finland joined in the festal procession round the church.

Metropolitan Filaret addressed Archbishop Dr. Martti Simojoki in welcome. The latter preached on the Risen Christ and concluded with the Paschal salutation in Russian "Christ Is Risen". The whole congregation responded loudly "Christ Is Risen Indeed".

His Eminence, the members of the clergy and the Lutheran guests were invited by Hegumenia Elikonida, the mother superior of the convent, to dinner at her residence. Metropolitan Filaret and Archbishop Dr. Martti Simojoki proposed toasts to each other.

On April 17, the 2nd Sunday after Easter, of the Apostle Thomas, Vladyka Filaret celebrated Divine Liturgy in the Church of the Ascension in Demeyevka, Kiev.

On May 8, the 5th Sunday after Easter, of the Woman of Samaria, Divine Liturgy was celebrated by His Eminence in the episcopal Cathedral of St. Mary Magdalene in Warsaw where he took part in the World Assembly of Builders of Peace. The Liturgy was attended by His Holiness Patriarch Maksim of Bulgaria and His Beatitude Vasiliy, Metropolitan of Warsaw and All Poland. After the service His Beatitude Vasiliy and His Eminence Filaret exchanged greetings.

May 14 is the Feast of St. Makariy, the Mar-



Metropolitan Filaret of Kiev and Galich preaching in the Holy Trinity Church in Troeshchina

tyr and Metropolitan of Kiev, whose holy relics rest in the episcopal Cathedral of St. Vladimir in Kiev. In the above cathedral His Eminence the Exarch celebrated Divine Liturgy of the feast and on its eve officiated at All-Night Vigil with the reading of the Akathistos to St. Makariy. His concelebrants were Metropolitan Sergiy of Odessa and Kherson, Metropolitan Nikolai of Lvov and Ternopol, Archbishop Iosif of Ivano-Frankovsk and Kolomyia, Archbishop Leontiy of Simferopol and the Crimean Bishop Savva of Mukachevo and Uzhgorod, and members of the city and diocesan clergy. Metropolitan Filaret presented the members of the Kiev diocesan clergy with patriarchal awards for Easter and bestowed kamelaukion on several priests from himself. After Liturgy His Eminence delivered a homily.

On the same day, in the evening, Vladyka Filaret officiated at Vespers with the reading of the Akathistos to St. Makariy and preached in the Kiev church dedicated to the saint (whose rector is Archpriest Georgiy Edlinsky).

On May 19, the Feast of the Ascension, Vladyka celebrated Divine Liturgy in the Ascension Cathedral at the Convent of the Ascension and St. Florus assisted by members of the convent clergy.

all divine services Metropolitan Filaret chanted and blessed the worshippers.

On May 22, the 7th Sunday after Easter, the Holy Fathers of the First Ecumenical Council, the Feast of the Translation of St. Panteleimon's Relics, Vladyka Filaret led Divine Liturgy and festal molyben in the Kiev Convent of the Protecting Veil on the occasion of the convent's patronal feast.

On May 30, Holy Spirit Day, His Eminence officiated Divine Liturgy in the Protecting Veil Church in Solomenka, Kiev, and on the 1st day in the Holy Trinity Church in the village of Troeshchina near Kiev followed by a solemn procession round the church and the singing of "Many Years".

Diocese of Odessa

On September 12, 1976, Metropolitan Sergiy Yevlakhov and Kherson visited the Cathedral of St. Aleksandr Nevsky in the town of Odessa.

The construction of the cathedral, situated in the centre of the town, was started in 1908 by contractor Georgiy Mitrushin but ended after his death. In 1913, the new design of the cathedral, Archpriest Adrian Mishakov resumed the construction with another contractor. The cathedral built on the donations of believers was completed in 1915 and consecrated by Bishop Nazariy (Kirillov) of Kherson and Odessa on the Feast of Sts. Peter and Paul, June 29 (July 12), that same year. His appointment to Ananiev in 1921 of Bishop Panteleimon (in the world, Pyotr Arsenievich) of Kherson, native of Irkutsk), Vicar of the Odessa Diocese, was a memorable event in the history of the cathedral.

The cruciform cathedral built of red bricks in the Byzantine style, has two side-chapels—southern dedicated to St. Nicholas and the northern to St. Mary Magdalene, Equal to the Apostles. The iconostasis of the main sanctuary, made of oak, was brought from the Baltiyskaya Gostinitsa. The cathedral's belfry has eight iron-cast bells. Ten years ago the cathedral was repaired inside and out.

At the entrance to the cathedral, Metropolitan Sergiy was warmly welcomed by many believers including members of the church community. Inside he was greeted by the dean, Archpriest Grigoriy Gatsenko.

His Eminence officiated at Vespers with the singing of the Akathistos to St. Aleksandr Nevsky, assisted by members of the clergy from the adjoining Ananiev. He preached on the importance for a Christian of going to confession and on the significance of St. Aleksandr's work and feats.

More than seven centuries have passed since this blessed departure. Many speak of love and practise this greatest of Christian virtues. The ancient ascetic Abba Thalassios taught that love and abstinence cleanse one's soul and pure prayer illumines the mind.

From his early childhood St. Aleksandr manifested his love for God and man by abstaining from evil deeds. He attained such a state of holiness that his contemporaries called him an 'earthly angel and heavenly man', 'the sun of the land of Russia'.

"Ruling Novgorod and Vladimir, St. Aleksandr displayed concern for people's welfare and for their religious enlightenment and education. By his own life he showed people that the greatest joy is derived from holy faith and from love for the Motherland sanctified by this faith.

"St. Aleksandr strove to uproot the enmity of appanage princes or at least to prevent hostilities among them. At times when the Motherland was threatened from without he assumed the heavy burden of a military leader and won victories one after another. He placed his hope above all in God's help and was not afraid of encounters with stronger adversaries—Germans and Swedes who were considered such at the time.

"One cannot but praise the prince's kind and humane treatment of prisoners of war. 'God is not in strength but in truth',—he used to say, thus pointing to the greatness of the Russian spirit.

"How much courage, endurance and patience St. Aleksandr displayed in his dealings with Tatar khans and how many times he succeeded in mitigating their cruelty and arbitrariness! He was highly esteemed by the Tatars.

"The difficult feats of arms and other trials St. Aleksandr had to sustain sapped the health of this Orthodox prince and defender of the Motherland. On the eve of his passing away the prince took the great schema vows under the name of Aleksiy.

"And now in the other world," His Eminence said in conclusion, "before the light of God's face, St. Aleksandr does not cease to offer up his powerful prayers in the Celestial Church so that God may increase His mercy towards us, grant peace to His Church and our Motherland, and protect His people from all evil."

Then Metropolitan Sergiy blessed the members of the clergy and laity.

Diocese of Voronezh

On October 26, 1976, Tuesday of the 20th week after Pentecost, Bishop Yuvenaliy of Voronezh and Lipetsk consecrated the new altar in the main sanctuary of the Church of the Kazan Icon of the Mother of God (in Putyatino Village, Lipetsk Region). Then Divine Liturgy was held.

On October 27, Bishop Yuvenaliy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil for the Departed in the Voronezh cathedral church with the assistance of the cathedral clergy on the occasion of the anniversary of Bishop Platon's death (Bishop Platon [Lobankov], of Voronezh and Lipetsk). The Liturgy was followed by a panikhida.

On November 3, the eve of the Feast of the Kazan Icon of the Most Holy Theotokos, His Grace officiated at All-Night Vigil in the Eleks Cathedral of the Ascension whose right-hand chapel is dedicated to the above-mentioned icon. After the Great Doxology, with Patriarch Pimen's blessing, Bishop Yuvenaliy heard the monastic vows of Father Viktor Volkov (of the Ascension Cathedral) and gave him the name of Veniamin. The office was so touching that it caused many worshippers to pray for the young monk with tears in their eyes; they all left the cathedral greatly impressed.

On the feast day itself, November 4, His Grace celebrated Divine Liturgy in the Church of the Kazan Icon of the Most Holy Theotokos in the town of Elets. A festal moleben was followed by the singing of "Many Years".

On Saturday, November 20, the eve of the Synaxis of St. Michael the Archangel and the 23rd Sunday after Pentecost, Vladyka Yuvenaliy officiated at All-Night Vigil in the Transfiguration Church (Ostrogozhsk, Voronezh Re-

gion) and celebrated Divine Liturgy on the feast in the Church of St. Michael in the village of Peski, Ostrogozhsk District. The festal moleben was followed by "Many Years".

On the Feast of the Icon of the Most Holy Theotokos "The Sign", December 10, the Vladaika celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) in the Church of the Kazan Icon of the Mother of God in Voronezh.

IN MEMORIAM

Schema-Archimandrite Feofan Medvedev, superannuated member of the Chernigov diocesan clergy, died on January 18, 1977, in the 96th year of his life, after a brief illness.

Born into a peasant family in 1881 (village of Fastovtsy, Borzhansk Uyezd, Chernigov Gubernia), he studied in a three-year country school and in 1895 was admitted as a novice to the Monastery of St. Nicholas in Rykhlovo where he filled in the gaps in his knowledge. In 1912, Father Feofan took monastic vows; in 1913, he was ordained hierodeacon and in 1920—hieromonk. For some time he was the Rector of the Dormition Church in the village of Krasnopolye, Chernigov Diocese. In 1922, he was appointed the Rector of the Holy Trinity Church (also known as the Church of St. Feodosiy) in the town of Korop by Bishop Pakhomiy (Kedrov) of Chernigov († November 11, 1937). In 1970 he was superannuated for health reasons.

For his diligent service to the Church Father Feofan was raised in 1964 to the rank of archimandrite and honoured with episcopal Certificates of Honour on many occasions.

With the blessing of Archbishop Antony of Chernigov and Nezhin, Father I. Pirogov, Superintendent Dean of the Bakhmach Church District, assisted by the Korop District clergy conducted the monastic order of burial. The choir of monks, who had come to pay their last respects to their beloved brother, sang with prayerful emotion. The funeral oration was delivered by Father I. Pirogov.

Father Feofan was interred at the Mikhailovskoye Cemetery.

Archpriest **Mikhail Ivanovich Kirpichev**, of the Kursk Diocese, fell asleep in the Lord on February 5, 1977. Born into a peasant family on September 30, 1905, in the village of Kunye, now Yastrebov District, Kursk Region, Mikha-

il Kirpichev served first as psalm-reader and then as deacon in the Church of the Protecting Veil in his native village.

In 1945, upon his ordination to the priesthood, Father Mikhail was appointed Rector of St. Michael Church in the village of Vtoroye Zaseimye, Kursk Region, where he served till the last days of his life.

Father Mikhail took great care to maintain the parish and church in good order. He was noted for his profound humility. In 1972, an epigonation was bestowed upon him for his zealous service to Christ's Church.

With the blessing of Bishop (now Archbishop) Khristostom of Kursk and Belgorod, the Divine Liturgy for the Dead and the funeral service were conducted by Archpriest Nikodim Ermolatiy, Superintendent Dean of the Kursk Church District. He also delivered the oration in which he mentioned the Christian patience and modesty of Father Mikhail and called on the believers to offer up their prayers for their late spiritual mentor begging the Lord to rest his soul in the heavenly mansions. To the singing of the hirmoi that begins with the words: "Helper and Protector...", the priest's body was borne round the church and buried at the local cemetery.

Hegumenia **Zinaida** (secular name Zinaida Ivanovna Baranova), Mother Superior of the Trinity-St. Sergiy Convent in Riga, died on March 27, 1977, after a long and severe illness.

She was born into the pious family of an office employee on November 12, 1899, in Brest. In 1915, she graduated from a gymnasium in Moscow and returned to Brest. Then her family moved to Warsaw where she worked in various accounting departments and at the beginning of World War II left for Vilnius.

From childhood Zinaida Baranova dreamt of devoting her life to God but it came true only in 1948: she entered the Trini-

ty-St. Sergiy Convent in Riga. The first obedience imposed on the postulant was the work of an accountant. Then she entered the novitiate under the name Kleopatra. On May 11, 1960, she took the solemn vows with the name of Zinaida before Bishop Ioann of Tallinn and Estonia (Alekseyev; † June 16, 1966). She was appointed Administrator a. i. of the Riga Diocese.



In 1969, Patriarch Alexy II raised Mother Zinaida to the rank of hegumenia, bestowed a pectoral cross and appointed her superior of the convent.

In recognition of her diligent administration of the Riga convent, Patriarch Pimen honoured Hegumenia Zinaida with an epigonation and a pectoral cross for Easter 1973 and with a patriarchal certificate in 1974.

On March 28, 1977, Archbishop Leonid of Riga and Livonia said the parastasis by the coffin of the deceased in the convent's Church of St. Sergiy and on March 29 (Tuesday of the 6th week in Lent), assisted by the Riga clergy, conducted the funeral service after the Liturgy of the Presanctified.

Hegumenia Zinaida was buried in the Transfiguration Venerable Monastery attached to the Trinity-St. Sergiy Convent.

For Christmas Day

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh (Mt. 2. 11).

The Wise Men came to the crib of the Divine Child, and having worshipped Him, opened the treasure-chests of their wisdom and brought Him gifts: gold, frankincense and myrrh, the most precious gifts that could be brought to God come unto His people from a man come unto his God. Symbolizing the whole of humanity, they came with treasures that were worthy offerings to Christ. We follow Him into the church, see the Babe with His Mother, and worship Him. What can we offer Him in the poverty of our life, from the emptiness of our souls, from the pettiness of our lives? Do we stand with a stony heart, distracted and indifferent? Never!

We want to offer Him gifts, and we have them to offer, since He Himself enriched us, impoverishing Himself for our sake. He made us in His likeness, and we must find our offerings within ourselves, opening up the treasurehouse of our own souls. The Lord has not deprived us of our share; we are called on to offer Him gold, frankincense and myrrh: gold as He is the King of Heaven, frankincense as He is God, and myrrh as He is Man, Who took death upon Himself for our sake.

Gold... this pure and non-corrosive metal is secreted in the dark bowels of the earth. It is transfigured earth, revelation from the darkest depths, radiating light. Gold is gathered in tiny particles with great difficulty. Such also are the depths of the human spirit, from which man gathers the spiritual beauty with which he clothes the world. This gold belongs to the King of Glory, it is He Who gave men the gifts of the Holy Spirit, and men must offer them to Him. Every man has

his gift of the Holy Spirit, the glory hidden inside him, his own gold, and he must seek it out within himself so as not to go into church in vain. Let us offer Him the good urgings of our spirit and its fruits.

Frankincense... fragrant incense, rising to Heaven is like the human soul rising to its heavenly home. The soul has wings, it is like the Host of Angels; glorifying God in Heaven; it flies up to the Throne of God in its prayers and meditations. The angelic nature of the human spirit is the frankincense of the soul, locked within our hearts. Only then will man know what riches he possesses, what treasures are granted him, when he offers them to Christ, the Divine Child! The eyes of the Babe, looking into our soul, reveal it to us, and it burns with the fragrance of love like incense offered up to Him.

Let us therefore rise from the sleep in which we lie, let us set off on our path, guided not by land marks but by the stars. We will come to the poor crib in which the Infant Christ is lying and worship Him, we will offer Him our frankincense. Every soul is called to be a censer of fragrant incense, every soul has its prayer and knows the way to the holy crib... Let it not be fearful because it is so small, for in this crib lies Christ Himself, wrapped in swaddling clothes; let us worship Him...

Myrrh... the burial myrrh of love, lovingly offered by the Holy Women who buried their Beloved Bridegroom, dying together with Him in their hearts... Yes, we must offer Him not only our lives, but also our deaths, we must die with Him in order to be resurrected with Him... The Wise Men knew that His Nativity was also the start

of the Way of the Cross to Golgotha, and that the manger was a symbol of the grave. The whole of Christ's life was to prepare Him for the Sacrifice. But our path is the same, and we must offer Him our death, our dying with Him. The way of life is sacrifice, and the price of sacrifice is death on the cross. Let the man who would come to Him offer Him his death, his resolve to live in His Death and to rise again in His Resurrection. . . .

Do these words not sound a mournful note on the joyful day of the Nati-

vity of Christ, in the light of His Glorification and the angelic singing? But our gifts are an expression of the greatest joy, the bliss of love, *for love is stronger than death* (Song of Songs 8. 6), for love conquers life and life is death, the death of the egoistical self. And death in Christ is resurrection in Him. May our gifts be pleasing to Him, may He be mercifully upon us who have come to Him, may He point us out as His brothers. "For unto us is born a young Child, the Pre-Eternal God". Amen.

Archpriest VLADIMIR GEORGIEVSKI

On Thanksgiving

In the Name of the Father, and of the Son, and of the Holy Spirit.

The Holy Gospel tells of the Lord Jesus Christ's miraculous cure of ten lepers, out of which only the Samaritan returned to give glory and thanks to the Lord. The Jews did not consider it necessary to express their gratitude to their Healer. The Saviour noticed this and said: *Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger* (Lk. 17. 17-18).

God always lovingly receives our thanksgiving as the expression of a pure heart. David the Psalmist, says: *Create in me a clean heart, O God; and renew a right spirit within me* (Ps. 51. 10). For his pure and grateful heart the Saviour not only physically cured the Samaritan, but also granted him salvation. He said to him: *Arise, go thy way: thy faith hath made thee whole* (Lk. 17. 19).

Brothers and sisters, the leprous Samaritan not only believed in Christ's Divinity and salvatory power, but also showed his faith in deeds by rendering thanks unto God. And our faith should also be expressed in deeds of

thanksgiving. *What doth it profit, my brethren, though a man say he has faith, and have not works? can faith save him?* (Jas. 2. 14). No, there is no salvation in this faith: *For as the body without the spirit is dead, so faith without works is dead also* (Jas. 2. 26).

Like the Samaritan, let us offer our thanks to the Lord God for the benefit He has bestowed upon us and, in our desire to cure our souls of spiritual leprosy, let us not be like the nine ungrateful men.

The Old Testament priests allowed a man cured of leprosy contact with healthy men, but the priests of the New Testament received another power from the Lord God—in His Name remit sins and reconcile men with the Church. When our sins are forgiven by the Lord, then we must, like the Samaritan, offer thanks to the Lord, Who has deigned to hear us: "May our Lord and God Jesus Christ through the grace and bounties of His love towards mankind, forgive thee, my child, all thy transgressions..." Go, *thy faith hath saved thee*.

Amen.

Archpriest NIKOLAI SHALAPUTO



A Festive Meeting of the Rodina Society Council

On September 29, 1977, the Soviet Society for Cultural Relations with Compatriots Abroad — Rodina (Motherland) held a festive meeting of its Council dedicated to the forthcoming 60th anniversary of the Great October Socialist Revolution.

The meeting heard a report delivered by the chairman of the society, Academician V. N. Stokrovskiy. Among those who took the floor during the discussion of the report was Metropolitan Aleksiy of Tallinn and Estonia, a council member of the society. Metropolitan Aleksiy was elected to the presidium of the festive meeting.

On the occasion of the 60th anniversary of the Great October Socialist Revolution the participants in the meeting adopted an appeal to compatriots abroad, as well as a letter of greetings to the Central Committee of the CPSU, to the Presidium of the USSR Supreme Soviet and to the USSR Council of Ministers. Metropolitan Mefodiy Nemtsov, Deputy Chairman of the Department of External Church Relations, also took part in the meeting.

Speech by Metropolitan ALEKSIY of Tallinn and Estonia

Esteemed chairman, dear friends, as the representative here of the Russian Orthodox Church, I am honored on her behalf to welcome the members, members and guests of the Soviet Society for Cultural Relations with Compatriots Abroad at this festive meeting on the occasion of the 60th anniversary of the Great October Socialist Revolution.

The whole country, all its citizens are preparing to celebrate the glorious jubilee of the October Revolution that marked the beginning of new social conditions in our Motherland.

Preparing for the glorious jubilee the society discussed the results of its apostolic mission and plans for the future. All of us can state with satis-

faction that cultural connections with the sons and daughters of our Motherland scattered all over the world have become ever more frequent, intensive and strong thanks to the noble activity of our "Rodina"* Society, to the efforts of all its members, and to the truthful descriptions of different aspects of the life of our people and of its interests and tasks that are published in our society's journal *Otchizna** and its newspaper *Golos Rodiny**. In response to the wide-ranging contents of these publications, many of our compatriots who are homesick send letters of gratitude and establish personal contacts. Many visit their Motherland to see for themselves her achievements in the last years and decades.

As a council member of this patriotic organization I involuntarily compare its activity in the field of developing cultural relations with our compatriots abroad with the many-year efforts of the Russian Orthodox Church directed at returning to her bosom her faithful who have found themselves voluntarily or involuntarily outside the Motherland and separated from the Mother Church for non-religious reasons.

It should be said that many of these people have come to realize their mistake and have returned not only to the bosom of the Mother Church but also to their Motherland. Though remaining citizens of other countries many come on pilgrimages to our Orthodox holy places, visit our cities, go to their home towns, get to know the achievements of our people, and upon leaving thank us with tears in their eyes for our hospitality, cordiality, and for everything they saw and heard in their native land.

This longing for their Motherland, for their native soil among our com-

* Rodina and Otchizna mean in Russian Motherland, Golos Rodiny — Voice of Motherland. — Tr.

DETENTE AND COOPERATION

On October 4, 1977, a meeting of representatives of the states which took part in the Conference on Security and Cooperation in Europe (CSCE) held on the basis of the provisions of the Final Act of the Helsinki Conference started its work in Belgrade. The Christian Peace Conference addressed a special memorandum to the participants in the Belgrade meeting. The text of the memorandum—published below—was also sent to the member Churches and regional committees of the CPC.

I

As a world ecumenical organization whose activity is based on the moral principles of the Christian faith, the Christian Peace Conference in the 20 years of its existence has repeatedly declared its point of view on the subjects of peace, cooperation and the need to solve conflicts in international life by peaceful means. This is reinforced by the fact that Europe's binding Christian legacy still exercises a strong influence on decisions adopted on this continent. We see our task as helping the Churches and Christians of Europe to realize the immense responsibility placed on them in the matter of preserving peace.

Two years have passed since the signing of the Final Act in Helsinki. During this period many positive aspects of the policy of detente have been seen. Tangible positive changes can be observed in the improvement of the political situation which, despite all the existing contradictions, has reached a decisive point. Leading figures from countries with differing social systems are meeting for joint discussions of various questions, states are declaring their readiness to settle all conflicts by

peaceful means, millions of simple people are enjoying the advantages and relaxations (today taken almost for granted) which started being implemented in Europe after the end of the cold war. More and more Christian organizations in Europe are actively supporting detente, peace, and disarmament. We would also like to contribute to the success of the Belgrade meeting.

We are interested in acquainting the largest possible number of Christians with the fact that the Final Act signed in Helsinki is a result of the worldwide development of the process of detente and a constituent part of the peace policy advanced by the UNO. If a majority of Christians learns to see this policy as the vitally necessary basis of a new process, they will be glad to contribute to its promotion and will see to it that detente takes on even more concrete forms.

That is why we consider it our duty to explain to the Christians and Churches of Europe the Ten Principles as the basis of the new international ethics. As a Christian peacemaking movement whose intention is to determine its actions by these ethics we feel

patriots is especially strong in this jubilee year marked by the nationwide discussion of the draft of the new Constitution. This draft testifies to the peaceful inclinations of our great Motherland, is filled with a striving to strengthen peace on our planet, makes clear the further democratization of our society combined with everyday care for man, and is filled with high humanism and guarantees every citizen of our country true freedoms and rights.

We are all witnesses to the universal support and approval given by the citizens of our country to the draft

of the new Constitution. It has attracted the sympathetic attention of the majority of our compatriots abroad, enabling them to look at the future of their Motherland and the whole of mankind with optimism.

To conclude, let me heartily congratulate all of you on the coming glorious jubilee of the Great October Revolution and wish all the participants in the present festive meeting further successes in their noble activity directed at supporting and strengthening the love of our compatriots living outside the borders of our country for our Great Socialist Motherland.

must do our best to promote the universal comprehension and observance of the Ten Principles.

We fully understand that successful moves along the path of implementing the Ten Principles can be ensured only by means of the recognition of and respect for the social interests of states with differing social systems, by means of eliminating all the factors opposing détente or standing in its way and preventing the appearance of new ones.

We also see it as our duty to explain the peculiarities of this long process to the widest possible circles of believers in Europe and North America: not to expect too great or too quick success, to implement separate concrete aims of cooperation despite contradictions that still exist, but without ignoring them. The stage we have passed through and the situation believed at present in the sphere of cooperation allow one to conclude that a transition from confrontation to cooperation is rather a prerequisite for, not a problem of, international

We do not intend, however, to forget the aim of this hard and long peacemaking is not only to achieve peace in Europe but to create at the same time the preconditions for the liberation and development of the peoples of the Third World.

We welcome the fact that the provisions of the Final Act adopted in Helsinki have been reflected in bilateral international agreements, in the laws and constitutional texts of some countries as well as the fact that some of the provisions of the Final Act have been included in international conventions. We consider it imperative to support decisively this kind of development of the Final Act of the CSCE as a basic norm for the peaceful development of interstate and juridical relations.

II

Despite the difficulties the policy of détente has recently come up against, tendencies have penetrated the popular consciousness so deeply that détente's opponents will find it more

difficult with every passing day to withstand it. That is why they are trying to lead the policy of détente astray, using for this purpose certain unilateral aspects of the problem of human rights and its influence on the mass media. We consider it imperative to explain patiently to all Christians that human rights will be implemented only in conjunction with the settlement of other world questions such as stopping the arms race, eliminating hunger, illiteracy, racism, and many other things. This means that the implementation of all individual human rights implies the recognition of basic human rights for all. For this to be possible a stable atmosphere of détente and a readiness to cooperate is necessary. Only if such an atmosphere exists will it be possible correctly to evaluate different understanding of the essence and the implementation of human rights, including the right to religious freedom and the freedom of conscience, and to make use of them.

The Christian Peace Conference would like to the best of its abilities to contribute to the discussion of the questions of human rights, taking into account the following basic points of view:

(1) Man's right to survival should be fought for in the spirit of the Final Act of the CSCE "by effective means", that is to say, steps that in their size and character lead to the total achievement of universal and complete disarmament under strict and effective international control.

(2) The right of every man to a dignified human life without poverty, illiteracy or physical suffering requires in the first place the satisfaction of all vital necessities and the implementation of the basic rights of millions of people in the Third World as the establishment of a New International Economic Order in the spirit of universal social progress would envisage.

III

The Christian Peace Conference sees its vanguard role in giving consistent support to all peacemaking initiatives, specifically in creating an atmosphere of trust, and is doing all in its power

to draw as many Christians as possible into peacemaking activities and to formulate their needs and proposals in this field. The widening and deepening of international contacts among Christian Churches of the 35 states which came together at the CSCE, is undoubtedly in the interests of detente. The results of the Helsinki Conference have significantly eased and decisively supported ecumenical mutual understanding and cooperation.

(1) From above we draw the conclusion that we should become official representatives and protectors of the interests of peace-loving peoples, of all those striving for detente, and of all victims of armaments and insufficient development against the propagators of mistrust and those who sow suspicion and hatred. The Church and Christian traditions set deep in the consciousness of many millions of European and North American Christians compel them to work especially hard in the peace movement in order to overcome these negative factors on the way to peace and justice. We hope that by our appeals to and ceaseless enlightenment of the Christian public we may contribute in this field towards the successful completion of the hard work being carried out by politicians and diplomats in Belgrade. We understand the above-mentioned possibilities of the Churches in Europe, the USA, and Canada as obliging them to use all their ecumenical contacts, experience and knowledge to serve the task of creating a universal atmosphere of trust.

(2) We consider it to be our permanent Christian duty to support the declarations made by many leading political figures during the last two years about the urgent need for disarmament with the aim of making it obligatory. This requires that the very dangerous acceleration of the arms race that the projected production of the neutron bomb constitutes, be prevented. No matter how desirable we find large steps towards disarmament, the decisive fact nevertheless remains that no efforts to stop the arms race are fruitless and that the cause of disarmament is being promoted, even if small and imperceptible, short but concrete steps

are taken. Thus, for example, the well-known demand for the dissolution of military pacts which has been put forward a number of times as one of the tasks of disarmament could gradually become a real and concrete way of continuing the Vienna Talks concerning troop reductions.

Despite all the difficulties connected with the cessation of the arms race (and these are still a formidable obstacle to the final stabilization of the peace policy), it is imperative to preserve and support all initiatives that allow one to hope for possible progress in the disarmament talks. From this point of view we welcome the holding of a special meeting of the UNO on disarmament in May-June 1978. This meeting will be successful and lead to the calling of the universal conference on disarmament only if world public opinion manages by its constant approval and support to inspire statesmen and diplomats to do so and if a Christian conclusions and views in support of disarmament are at the same time put into action against all the variants of the militarist spirit.

The fact that the situation remains serious, that annually the world spends 300 billion dollars on arms, and that 80 per cent of this is spent by the 35 countries which signed the Helsinki Agreement, impels us to call on the Christian conscience to continue to do everything possible to achieve the aim set by us 20 years ago—that Christians and the Churches should serve as an effective peacemaking force.

The Christian Peace Conference wishes the Belgrade meeting all success. We would like the ideas expressed in this text to be taken by statesmen and diplomats striving for detente and disarmament as an assurance of the sympathy of numerous Christians and churchmen. We value your efforts highly as we understand that they are directed towards implementing the only possible alternative which will guarantee the life of mankind and peace on earth. Given our movement's aims, we pray for the Belgrade meeting to use the progress already achieved as an inspiration for taking the complicated process of detente to its victorious end.

Communique of the CPC Subcommittee on "UNO"

Espoo, Finland, September 1-4, 1977

The third session of the CPC Subcommittee "UNO" was held at the invitation of the Finnish Regional Committee in Espoo, Finland, from September 1 to 4, 1977. Its work was devoted to the main theme: "Equality of Nations in the UNO and Before God".

In the festive opening session numerous prominent figures of the host country participated, including Bishop Vikström, Inga-Brita Castrén, Esko Juva and representatives of the Orthodox Church of Finland. Archbishop Simojoki was present at the reception held by the Finnish Ministry of Finland for the participants in the session. During this reception the significance of the CSCE for the success of the UNO work was emphasized.

Under the chairmanship of Bishop Dr. Tibor Máté, CPC Vice-President, and Dr. Carl Gustaf, a member of the CPC Working Committee, the subcommission discussed its main theme under four headings which were presented in separate papers:

- 1) "Equality in the Dimension of Human Rights" by Eero Bäckman, General Secretary of the Finnish Refugee Council;
- 2) "The UNO and the New International Economic Order" by Martti Lindqvist, Docent of the Theology Department of Helsinki University;
- 3) "Liberation of Nations and the UNO" by Nickey Iyambo, a member of the SWAPO Central Committee;
- 4) "The CPC and the UNO" by the Rev. Bert McClean of the USA.

It was pointed out that the theology of man, created in the image of God, the equality of nations before God and the unity of mankind require creation necessitate immediate social and ethical consequences of peace for Christians and churches (Gen. 1. 27; Gal. 3. 28-29; Mt. 7. 12).

The subcommission realized the results of its discussions in several drafts and recommendations: the paper presented by CAREE (American CPC group member) concerning UN Day (Sunday, October 23, 1977) was adopted and handed over to the International Secretariat for further action; the draft of the CPC letter to all NGOs concerning the question of support given to the 8th UN Special Plenary Session on Disarmament as well as the draft resolution concerning the situation in South Africa were passed on to the CPC Working Committee for final approval.

As regards the future CPC activities, recommendations were formulated for intensifying and broadening cooperation with the CPC Desk in New York; the preparation of prayers for World Disarmament Day on June 17, 1978, during the 8th UN Special Plenary Session; the publication of a CPC booklet on the UN Child Year (1979), and the organizational improvement of the subcommission work.

The participants in the session had an opportunity to enjoy the friendly atmosphere of the host country; get acquainted with the way of life of the people and their sauna, and to visit the homes of CPC friends in Finland. At the same time they came to understand better the Christians' peacemaking in parish churches and in society.

On September 4, 1977, the subcommission members attended a service at a church in Tapiola, during which common prayers were offered up for the peacemaking of the UNO, the Finnish people and Churches, and the CPC. The subcommission expressed deep gratitude to the host for the warm hospitality and the excellent working atmosphere provided which greatly promoted the success of the meeting.

Communique of the CPC International Secretariat,

Vogelenzang, Netherlands, September 9-13, 1977

We condemn the new bomb as a more hateful thing than the previous atomic bomb, precisely because it kills only human beings," declared Dr. Karoly Toth, General Secretary of the CPC, urging world protestation against production of the neutron bomb in his austere report delivered at the meeting of the International Secretariat. On the invitation of the Netherlands Regional Committee the International Secretariat of the CPC met at Tilburg community house, Vogelenzang, Netherlands, from September 9 to 13, 1977. Saying such an important question as human beings should not be turned into a mere political instrument, he emphasized that the Christian Church can make a fundamental contribution if she strives to seek the root of human unity within the depth of biblical revelations. Prof. Dr. Mulder of the Christian University of Amsterdam held the opening service at

which around twenty leaders of the Dutch churches and members of the Regional Committee were present. Dr. Dolf Coppes, Vice-Chairman of the Netherlands National Commission on information and raising consciousness about the development of cooperation, spoke on the theme: "Forms of Christian Solidarity with Developing Countries" which was followed by a lively discussion. The members also discussed in detail how Christians should contribute to the implementation of the New International Economic Order which is a form of solidarity.

The highly valuable and interesting reports of the meetings of the Anti-Racism Commission (New York), Subcommittee on Disarmament (Burgscheidungen, GDR), the UN Subcommittee (Espoo, Finland), and the Middle East Subcommittee (Bern), held within the last three months, were adopted with the proposals contained in them.

The meeting prepared an important document on detente and cooperation to be presented at the Belgrade Follow-Up Conference on European Security and Cooperation. Taking note of the strong reaction of different regional committees and member-Churches, the meeting prepared a statement on the neutron bomb pointing out its offensive nature and disastrous consequences, both moral and physical.

The secretariat approved the plans for the important meeting of the African CPC to be held from December 14 to 21 in Freetown, Sierra Leone. Considerable time was also spent on the preparation for the 5th All-Christian Peace Congress which is to take place in June 1978 in Prague on the theme: "God's Call to Solidarity—Christians for Peace, Justice and Liberation". The final proposals for the con-

gress will be submitted to the CPC Working Committee at its meeting in Arnoldshain, FRG on November 8-11.

The International Secretariat discussed membership applications from Africa, Australia, New Zealand and Europe, and referred them to the Working Committee for final decision.

The members spent a useful day preaching in congregations and visiting the homes of their colleagues. They spoke about the urgency of peace with justice and unity and on the danger of nuclear weapons, which is going to be the theme for the forthcoming Inter-Church Peace Week in the Netherlands. The meeting placed on record its deep gratitude for the gracious and warm fellowship of the members of the Netherlands Regional Committee.

Meeting of CPC Commission on Economy and Politics

Zagorsk, November 15-18, 1977

At the invitation of the Russian Orthodox Church, the CPC Commission on Economy and Politics met at the Trinity-St. Sergiy Lavra in Zagorsk (USSR) from November 15 to 18, 1977. There were 30 participants from 18 countries. His Grace Bishop Ioann, Rector of the Sofia Theological Academy (Bulgaria), chaired the sessions.

The meeting opened with an address of welcome, given by His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary in Zagorsk, who conveyed the greetings of His Holiness Patriarch Pimen of Moscow and All Russia and of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, President of the CPC. As secretary of the commission, Carl Ordnung (GDR) explained the technical problems which necessitated the change of venue from Kyoto, Japan, to Zagorsk and then warmly thanked the Russian Orthodox Church for their prompt assistance in this situation.

The main theme of the conference was: Peace and Development. This was explored with particular reference to:

(1) The Role of Transnational Corporations (TNC) as an obstacle to Just Economic and Political Relations in the World.

(2) Aid, Self-Reliance and Solidarity.

The following reports were presented:

(a) "The Work of the UN Commission on TNC." (Jerzy Tieplic, Poland)

(b) "The Reflections and Work of the WCC Task Force on TNC." (Diego de Gaspar, Brazil, of the WCC, Geneva)

(c) "The International Trade Union Activities Against TNC." (Gottfried Bechberger, a member of the Education and Science Trade Union in the FRG)

(d) "Development and Peace—the Predicament of Christians." (Paul Peachey, USA)

(e) "Aid, Self-Reliance and Solidarity." (M. M. Cheriyan, India)

Each presentation generated useful and lively discussion and a report was compiled by the commission summarizing its work.

It was felt to be of crucial importance that

the CPC should develop in solidarity with other organizations a strategy of reflection and action to campaign against the TNC increasing monopolization of the world's scientific and technological expertise, industrial and natural resources and creation and perpetuation of exploitative political regimes. As Christians we realize the dangers of neutrality in the power struggles of our world and emphasize our commitment to take sides with the powerless victims of economic injustice and to pursue the implications of this within the structures of our own Churches. As members of the commission we urge our Churches to conscientize the members into a greater awareness of the problems and a commitment to action. We also emphasize the importance of supporting the work already being done by the WCC and to follow the activities of the UNO and International Trade Unions regarding the extent and nature of the TNC involvement in developing and developed countries. This involvement is the cause of economic injustice and of increasing polarizations of rich and poor, powerful and powerless both within and among nations.

The members of the commission appreciated the opportunity to attend divine service in the academy church and also to experience something of the life of the monastery. At the meeting with the rector, professors and students of the academy the importance of the CPC's work was underlined.

At a reception given by Archbishop Vladimir appreciation and gratitude was extended to the whole Russian Orthodox Church whose generous hospitality and encouragement to the commission have inspired and facilitated the success of its work.

Messages of greeting were sent to His Eminence Metropolitan Nikodim, President of the CPC and to its general secretary, Bishop Dr. Toth.

The participants expressed their grave concern that Hiber Conteris had been imprisoned on his return from the last meeting of this commission and appealed to the Government of Uruguay for his immediate release.



His Beatitude Archbishop MAKARIOS of Cyprus

IN MEMORIAM

Cyprus was left orphaned... On August 3, 1977, Archbishop Makarios III of New Justiniana and All Cyprus, Primate of the Apostolic Orthodox Church of Cyprus (one of the st) and President of the Republic of Cyprus since the day of its proclamation, departed this life. With the death of Archbishop Makarios Cyprus lost the most outstanding of all its ecclesiastical leaders who had occupied the throne of the Holy Apostle Barnabas.*

Michael Cristodoulos Mouskos (the archbishop's secular name) was born into a peasant family on August 13, 1913, in the village of Pano Panayia on the slopes of the Troodos mountain range, Paphos district. He was the eldest child in the family and from early childhood helped his father in the fields and herding sheep. He also had to help his uncle, the village priest, running the church in order and getting everything ready for divine services. The Chrysoroyiatissa Monastery of the Mother of God is situated two kilometres from the village, and the famous Kykko monastery is 15 kilometres away, its clock tower is visible from the village. The young Michael's frequent attendance at their services brought him into close friendship with the monks, and at the age of 12 he told his father that he had decided to enter the monastery. At first his father opposed the decision, and this brought to the fore, at this early age, those very traits which were to characterize the behaviour of the future archpastor and statesman: purposefulness and persistence in the pursuit of his chosen goal. His father was forced to give way, and

Michael entered the Kykko monastery as a postulant.

The Kykko stauropegion monastery is the biggest national shrine of Cyprus. It was founded in the 11th century by the Byzantine Emperor Alexius Comnenus and is therefore called imperial. The monastery's most prized treasure is a miraculous icon of the Mother of God, painted, according to local tradition, by St. Luke the Holy Evangelist. No one knows exactly how this icon came into the monastery's possession. Church tradition has it that one day the Cypriot ruler Michael Voutomides got lost in the Troodos forest while hunting and could not find his way back to the road. Coming upon a hermit named Isaiah he haughtily and rudely ordered him to show him the way. The hermit did not answer, since he was under a vow of silence. The enraged ruler struck him, forcing the hermit to break his vow. A few days later the ruler fell seriously ill, and was soon on his deathbed, when he suddenly remembered the incident in the Troodos forest. He thereupon repented of his deed, ordered the hermit to be brought to him, and promised to fulfil any of the hermit's wishes if he would pray for his recovery. Starets Isaiah agreed to carry out the ruler's request on the following condition: the ruler would have to obtain a great treasure—the icon of the Mother of God painted by St. Luke the Evangelist—from the Byzantine Emperor, and bring it from Constantinople to Cyprus. The sick man agreed, and having recovered through the hermit's prayers they set off together for Constantinople.

In Constantinople the starets healed Emperor Alexius Comnenus and his daughter from an illness, and the emperor promised to send the requested icon to Cyprus as a token of his gratitude. The ruler and starets returned to

* See "The Church of Cyprus: Her Past and Present" JMP, 1977, No. 5, p. 68. Regarding Archbishop Makarios's funeral: JMP, 1977, No. 11, p. 2.

Cyprus to prepare a welcome worthy of this miraculous icon, but in the meantime Emperor Alexius decided to have an exact copy made to send to Cyprus. But the Mother of God appeared to him in a dream and said: "Keep your icon for yourself, and send Mine to Cyprus". The emperor realized that he had no choice but to acquiesce, sent the icon to Cyprus and founded a monastery to the Mother of God on Mount Kykko, near Starets Isaiah's cell.

Thanks to this miraculous icon the Kykko monastery became celebrated as one of the greatest Orthodox monasteries of the Greek world. It not only became the centre of the religious life of Cyprus, but played an active role in the political and spiritual life of the Cypriot people throughout the centuries. Many of Cyprus's leading ecclesiastical figures came from Kykko monastery which gave invaluable support and succour to its people during the arduous years of Roman and Turkish dominion. It made an enormous contribution to the preservation and development of Greek culture and education in Cyprus. A three-year primary school was opened in the monastery grounds for boys from the surrounding villages. Many of these entered the novitiate at the monastery, while the rest returned to their villages and became teachers. The main subjects taught in the monastery school were Holy Scripture, Greek and ecclesiastical music. In the 19th century the Pancyprian six-year gymnasium was set up in Nicosia on the monastery's initiative, to which they sent their pupils to further their education. At present there is a theological seminary attached to the monastery.

Throughout all its existence the Kykko monastery has been a focal point for pilgrimages. In the 18th century it was twice visited by the famous Russian traveller, Monk Vasiliy Grigo-

rovich-Barsky, who described the monastery and its shrines in his memoirs.* The bells in the monastery tower were a gift from Russian believers, and the monastery church contains a number of sacred vessels—precious objets d'art of Russian craftsman-ship.

Over the many centuries of its existence the monastery has accumulated a great wealth of experience of religious life and theological education.

Michael Mouskos's first years in the monastery under the guidance of wise teachers were an excellent training in patience and humility. The young postulant was assigned to the monastery kitchen and the refectory to serve the monastery guests. Michael performed his duties conscientiously and with great zeal, which often led him to be late for classes, for which he would be punished by the father superior who although he was extremely fond of young Michael for his exceptional spiritual and intellectual abilities, believed that strictness was the best form of education. Michael, while patiently bearing his obedience, and being of an active and ebullient nature, took a lively interest in public life. He was deeply concerned by the social problems of his native land, and his patriotic feelings called him to take action.

It was at this time that the future archbishop conceived the burning ambition to devote all his spiritual energies for the rest of his life to his Faith and Motherland.

He was an outstanding student, and easily outstripped his fellows. Whereas they all had particular difficulty with Greek grammar, Michael mastered it as easily as all the other subjects. Their teacher employed the method of *reductio ad absurdum* to reveal his students' mistakes, and this was very time consuming. Michael, who could have used the time to proceed to the next stage in the subject, would become agitated, and when the teacher noticed this he asked: "What's the matter, Michael, don't you agree with my method?" Michael replied: "It's not me, but grammar which does not agree." After such an answer the teacher had no option but to abandon his method

* Grigorovich-Barsky, Vasiliy. "Stranstvovaniya Vasiliya Grigorovicha-Barskogo po svyatyam mestam Vostoka, s 1723 po 1747 god. Po podlinnoi rukopisi iz kollektsii grafa Uvarova". (Travels of Grigorovich-Barsky Through the Holy Places of the East: 1723-1747. Count A. S. Uvarov's manuscript collections; parts 1-4, St. Petersburg, Orthodox Palestinian Society, 1885-1887.



ICON OF THE NATIVITY OF CHRIST, 14th CENTURY

FUNERAL OF ARCHBISHOP MAKARIOS OF CYPRUS



They filed to pay their last respects to archpastor



The bearing out of the coffin from the Church the Annunciation

fo Kizos Mavropis



"Eternal memory to the unforgettable Ethnarch and Archbishop!"



The hearse with the wreaths on the way to Troodos Mountain

FUNERAL OF ARCHBISHOP MAKARIOS OF CYPRUS



Burial service for the archbishop in the Church of the Annunciation in Nicosia

Paying their last respects in the Cathedral of St. John the Divine



Approaching the resting place on the Troodos peak

Before the Church of the Annunciation

the National of Cyprus at
ial vault



FOR THE 100th
ANNIVERSARY
OF BULGARIA
LIBERATION
FROM THE
TURKISH YOK



Holding
the Samara Standard

see P

and find a more dynamic approach to the subject. Michael had great intellectual powers, his character had already formed, and the father superior gave him his blessing to continue his education in the Pancyprrian Gymnasium in Nicosia, the most prestigious school in Cyprus, which prepared its pupils for university entrance.

Michael and two other novices sent to the gymnasium in 1933 moved into a monastery podvorye near Nicosia. The "Kykkos monks" were popular characters in the school, and Michael gained particular distinction with his calm and purposeful character, which was calm and collected so long things did not get heated. He was an inveterate arguer, and would always be sure to have the last word, even in arguments with his teachers. He was infinitely curious and tried his hand at everything, even writing poetry. His studies in the gymnasium awakened in him a love of literature, his favourite writers being Goethe and Victor Hugo.

In the evenings, their fellow pupils in Nicosia would gather round the young Kykkos novices in the podvorye to debate or read aloud. Michael would always ply his friends with whatever he could lay his hands on in the podvorye: dried fruits, raisins or nuts. One day, when their guests complained of thirst, Michael stole mandarin oranges for them from the garden, for which misdemeanour he was severely punished by the steward. His love for his people, his true piety, and the deep patriotism which was beginning to emerge in him, aroused the respect and affection of all those around him. After he left the gymnasium Michael was in charge of the Greek school in the monastery, and subsequently secretary of the monastery's administrative council. In 1938, he took monastic vows under the name Makarios and was ordained hierodeacon. Later that year he was sent to Athens to continue his studies at the university and was admitted to the Theological Faculty. After graduating from the Faculty in 1942 he continued to attend lectures for a further two years at the Faculty. This was during the German and Italian occupation of

Greece, and the young theologian lived under the threat of internment as a British citizen. In 1940, he had planned to return to Cyprus, but was late for the ship, a circumstance which saved his life, since it was sunk by a German U-boat. Makarios took this as a sign from above, and remained in Athens. During his studies at the university he also served as deacon in the church of St. Irene. He was deacon for 6 years, and is remembered by all who knew him for his conscientiousness. On January 13, 1946, Hierodeacon Makarios was raised to the rank of hieromonk, and immediately after to that of archimandrite.

Later in 1946, Archimandrite Makarios received, to his own surprise, a scholarship from the World Council of Churches to complete his higher theological education at Boston University, Massachusetts.

Archimandrite Makarios decided to settle permanently in America. He was attracted by the career of a university professor of theology, and intended to continue his work amongst the Greek Orthodox community in the USA. But God decided otherwise. Archimandrite Makarios was reckoning on continuing his studies at Boston for a further five years, but he had not completed two years in the United States when he received a telegram from Cyprus informing him that preparations were under way for his election as Bishop of Citium. Archimandrite Makarios wrote in reply: "Most grateful, but not anxious to be bishop. Kindly stop elections." No sooner had he sent the telegram than he received a second: "Elections over. The people have elected you unanimously."

On June 13, 1948, Archimandrite Makarios was consecrated Bishop of Citium in the cathedral church in Larnaca. At the same time he became secretary of the ethnarchy, thereby becoming the most influential political adviser to the Archbishop of Cyprus. From that moment Bishop Makarios became a leading political figure, and devoted himself body and soul to the service of his people. The following episode is characteristic of his attitude: shortly after his consecration a certain politician informed him that his political

position was weak because he was not backed by any organization or party. Bishop Makarios answered: "No, I am in a powerful position. My strength is in my love for my people, the people in whom I believe." Bishop Makarios's entire political activity was informed by his devotion to his people, his belief in their strength, and his deep love for them.

His Grace combined his duties as Bishop of Citium with a wide-ranging political activity, remaining steadfastly in the vanguard of the Cypriot liberation movement. At that time Cyprus was a British colony, and its population was engaged in an intense struggle for independence.

Bishop Makarios's popularity in Cyprus grew, and when Archbishop Makarios II died there was only one candidate for the archiepiscopal throne: the Bishop of Citium. He was elected unanimously, an unheard-of event in all the history of the Cypriot Church. On October 20, 1950, the enthronization of His Beatitude Makarios III, Archbishop and Ethnarch of Cyprus took place. He was only 37 years old, the youngest primate of any Orthodox Church in the world.

The election of His Beatitude Makarios as Archbishop of Cyprus was a turning-point in the history of the island. In a relatively short period the Primate and Ethnarch brought his country and Church to a height they had never previously reached in all their history. As we have already pointed out in our previous article, Archbishop Makarios radically reorganized ecclesiastical life, diverting the considerable monastery funds to the construction of schools, churches and the reconstruction of abandoned monasteries. Dozens of new, gracious settlements and churches appeared all over the island. The Kykko monastery and its podvorye in Nicosia became the established centre of the national renaissance, its material base and source of inspiration. At the same time his own indubitable abilities and the support of his people brought Archbishop Makarios into the vanguard of contemporary statesmen. He made use of his position to wage a relentless struggle for the freedom, sovereignty and unity

of his island against the British colonialist powers, a struggle he continued right to the end of his days even after the liberation of the island.

An archpastor at the head of a liberation movement is something of a traditional figure in the Greek world. For example, at the head of the 1821 Greek liberation movement stood Archbishop Germanos who raised the banner of the uprising himself and blessed the first units of insurgents. His Beatitude Makarios was also his people's ethnarch, or civil leader. This increased his responsibility still further, and complicated his position as leader of the national liberation movement.

As Ethnarch of Cyprus, the archbishop undertook a series of trips round the whole world—to Greece, the USA, Egypt, Syria, Lebanon, Great Britain, France, and on all these visits he raised the question of granting Cyprus independence. But his most important journey was that to Bandung (Indonesia) in 1955 to the anti-colonial conference of African and Asian countries. In his speech at the conference he linked the problem of Cyprus with the problem of anti-colonial struggle throughout the world. Amongst the participants in this conference were the Christian states of Ethiopia, Liberia, and the Philippines as well as countries with Ancient Christian Churches: Egypt, Lebanon and Syria. This was the first time in the history of the Third World movement that the leader of a European Christian state had participated. Archbishop Makarios's participation in the Bandung Conference proved to be a wise and courageous step.

The postwar years saw the initiation of a new stage of the liberation movement in the national renaissance of many eastern and western peoples. His Beatitude Makarios proposed to Britain that they voluntarily grant Cyprus its independence. Britain returned a categorical refusal. The archbishop severely condemned the British refusal at a large Greek Cypriot gathering in Nicosia and announced his intention to apply to the UNO for help. In August 1953, he made an application to the UN General Secreta-



Patriarch Pimen, Pope and Patriarch Nicholas VI of Alexandria and Archbishop Makarios at divine service

t, proposing that they put the question of regulating the Cypriot people's right to self-determination on the agenda of the General Assembly.

It was generally understood in Cyprus that Britain would not renounce colonial claims without an armed struggle. Consequently a secret insurrectional movement, EOKA (National Organization for Cypriot Struggle), was formed, under the leadership of Colonel Grivas. The aim of the organization was to overthrow the British dominion by an armed uprising and unite Cyprus with Greece. Grivas refused to open discussions with the archbishop, but Makarios firmly rejected the EOKA programme. In his speeches he demanded that the island be granted independence through political channels.

In 1955, the EOKA organization started terrorist actions in Cyprus against the British. The British authorities declared a state of emergency on the island.

In March 1956, Archbishop Makarios was due to fly to Athens for consultations with the Greek Government, but

he and three of his companions (one of whom was Bishop Kyprianos of Kyrenia) were arrested at the airport by the British authorities and sent into exile in a military plane. The plane took the prisoners to Kenya, from where they were taken by boat to one of the Seychelles islands in the Indian Ocean, where the colonial administration traditionally exiled political prisoners. Afraid that the exiles might try and escape, the authorities surrounded their abode with a tall fence and watchdogs. But when the exiles announced a hunger strike in protest at this treatment their jailers changed their decision taking Archbishop Makarios's word of honour that he and his fellow-prisoners would not attempt to escape.

The most onerous feature of their exile on the island was their total isolation from the outside world. News came in the form of letters from home, which were subjected to the severest censorship, and radio broadcasts. The archbishop made use of his time in exile to study English and work on his memoirs. After a change of govern-

ment in Britain the colonial authorities decided to free Archbishop Makarios. On February 28, 1957, he published a letter demanding to be returned to Cyprus, appealing to EOKA to curtail their terrorist activities and to the British Government to lift the state of emergency in Cyprus. The archbishop and his companions were released, but only on condition that they did not return to Cyprus.

Before leaving exile the archbishop founded a school for local children and made a large financial donation. In addition he assured himself of good memory in Kenya where he carried out extensive missionary work throughout the year he lived there, and with a large financial donation started a Swahili-medium African school, which has now been re-organized into a seminary and is a living memorial to the late archbishop.

On April 6, 1957, the archbishop and his companions left the island on board a Greek tanker for Athens. He arrived to a hero's welcome. Archbishop Makarios's return was a decisive factor in the fate of Cyprus.

His Beatitude Makarios spent two years in Athens. During this period he twice took part in sessions of the UN General Assembly devoted to the problem of Cyprus.

Great Britain was forced by the courageous struggle of the Cypriot patriots to hold discussions on the granting of independence to Cyprus. In February 1959, agreements were signed in Zurich between Greece and Turkey and in London between Great Britain, Greece and Turkey, and these so-called Zurich-London agreements provided for the granting of independence to Cyprus and determined the bases of the state system of the future Republic of Cyprus.

In March 1959, Archbishop Makarios returned to Cyprus from Athens. Two hundred thousand people turned out to welcome him back to Nicosia.

On December 4, 1959, the state of emergency on Cyprus was lifted and on December 13 the elections for the first President of Cyprus were held. His Beatitude Archbishop Makarios was victorious.

On August 16, 1960, Cyprus became

an independent republic. A decisive role in the liberation of Cyprus from the colonial yoke had been played by the courage, determination and diplomatic talent of its archbishop and ethnarch. Diplomatic relations were established between Cyprus and the USSR immediately after the proclamation of the Republic of Cyprus. In September that year, Cyprus became a member of the United Nations Organization.

Archbishop Makarios's government announced that in its international relations it would pursue a policy of positive neutrality and friendship with all countries. The NATO powers did not like this policy, and tried to force Archbishop Makarios to abandon his policy of non-alignment and join the military bloc. The president categorically refused to do so.

At the end of 1963, Cyprus was the arena for armed clashes between Turkish and Greek residents, provoked by EOKA actions. The situation reached such a pitch that the Cyprus question was put on the agenda of the UN Security Council, and by its decision UN troops were dispatched to Cyprus on March 4, 1964. Archbishop Makarios continued his policy of regulating relations between Greek and Turkish Cypriots through peaceful channels, within the framework of a single, independent state. The archbishop rejected the policy of enosis with Greece, a member of NATO.

NATO used its aggressive influence in an attempt to whip up the reactionary forces of Greece and Cyprus against President Makarios's government, and to obstruct the regulation of the situation in Cyprus. There were a number of attempts on the archbishop's life, the first on March 8, 1970. His Beatitude Makarios was on his way to Macheras to attend local festivities. The helicopter in which he was traveling was fired on above the Archiepiscopal Residence and caught fire. Although the pilot was seriously injured, he succeeded in landing the burning helicopter. The archbishop lost consciousness, but escaped serious injury.

On October 7, 1973, another attempt was made. Terrorists mined the road the archbishop was due to take on his

way to St. Barnabas Monastery. But the mine exploded prematurely, leaving an enormous crater, and on this occasion, too, Archbishop Makarios escaped death by a sheer miracle.

The third attempt was made during the July 15, 1974 revolt initiated by the EOKA organization, working in cahoots with the Greek reactionary junta. Archbishop Makarios was saved by a lucky confluence of circumstances, but he was forced to leave Cyprus and flee to London. The overthrow of the government had serious consequences for Cyprus, providing the pretext for the invasion of Cyprus by Turkish troops on July 20, 1974, and their occupation of almost 40% of the island, from which territory 200,000 Greek Cypriots were expelled.

Archbishop Makarios could not remain abroad during these difficult times for his native island, and he returned to Cyprus in December 1974.

The criticism was frequently levelled at Archbishop Makarios that he was more concerned with his political affairs than his duties as primate of an Orthodox Church. This does not tally with reality. As living evidence of the massive scale of the archbishop's work for the Church we can take not only the new and restored churches in Cyprus, but also the number of old and young priests, theologians, talented teachers and lecturers at Church schools and the enlightened episcopate of present-day Cyprus. But his most precious legacy is the soul of his reborn people. The archbishop was particularly fond of the young and always had time for discussions with young Cypriots, theologians and laymen alike. He was honoured by many Greek and foreign universities with the honorary degrees of Doctor of Theology and Doctor of Law.

The archbishop was a figure of great significance in the Cypriot Church's foreign mission. His activity in Kenya, mentioned above, was particularly fruitful. Previously, missionary work in Africa had been largely the preserve of Roman Catholics and Protestants. During the archbishop's stay in Kenya 5,000 Africans were baptized into the Orthodox faith. The historical importance of this event cannot be overes-

timated. It formed the nucleus for the revival of Orthodox missionary activity in this part of Africa. His Grace Bishop George Gatuna, an indigenous African and Bishop of the Alexandrian Patriarchate, was inconsolably grief stricken at His Beatitude Archbishop Makarios's funeral.

The archbishop contributed a chapter of special value to the history of inter-Orthodox and ecumenical ties. Representatives of the Cypriot Church invariably participated in all the important events in the life of the Orthodox Sister Churches and in all ecumenical forums. Archbishop Makarios personally participated in many such gatherings. In their turn the Orthodox Churches rallied to the archbishop's support at the time of the "rebellion" of the three metropolitans, who, prompted by extremist circles, demanded in March 1972 the archbishop's deposition from the post of president.

In 1971, Archbishop Makarios represented the Cypriot Church at a Local Council of the Russian Orthodox Church in the Trinity-St. Sergiy Lavra, and took part in the ecclesiastical celebrations on the occasion of the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia. The faithful of Moscow cherish their memories of this historic visit by a primate of one of the early Churches.

The numerous awards conferred upon the archbishop included the Russian Orthodox Church's Order of St. Vladimir.

Until his death Archbishop Makarios was an active peacemaker, devoting all his energy to the pacification and regulation of the political life of Cyprus and to participation in international forums. One of the archbishop's last acts was to send a warm message to the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in Moscow on June 6-10, 1977. The archbishop also sent a delegation, headed by Metropolitan Chrysostomos of Citium, to represent the Cypriot Church at the conference.

The people of our country are used to seeing Archbishop Makarios's name appear regularly in their newspapers, in reports about some important inter-

national occasion or an internal Cypriot matter. The last time Archbishop Makarios appeared on Moscow Television was in July 1977. We have always regarded him as a true friend of our country and of all peace- and freedom-loving peoples.

His Beatitude Archbishop Makarios departed this life a mere ten days before his sixty-fourth birthday. Two years before his death, in 1975, His Beatitude had given directives about his burial place and about the construction of a simple and severe mausoleum. This secret was shared only by the architect and Hegumen Chrysostomos, the father superior of the Kykko monastery and a wise and trusted counsellor of the late archbishop. As the location for his tomb the archbishop chose a spot on one of the Troodos peaks, 5 kilometres along a twisting road from the Kykko monastery. It commands a fine view over the archbishop's home village and the whole of Cyprus.

The story goes that when Archimandrite Chrysostomos learnt of the archbishop's choice of site he told him, thinking of the twisting mountain path: "Makarios, it will be hard for the people to bury you there," to which the archbishop replied: "Yes, but my path has been harder still." And the people of Cyprus expressed their love for their late Primate and President by forming a solid, weeping wall along the entire route of many kilometres of his last journey.

His Beatitude served his people as archpastor for 27 years, for 17 of which

he combined this office with that of head of state. His entire life from the days of his youth was directed towards a single goal: the liberation of his native land from the colonial yoke, the achievement of its freedom, independence, and unity and its spiritual renaissance through the Holy Orthodox Church. He devoted his entire political activity as head of state to the establishment of peace on his native island and to the strengthening of peace throughout the world. His life was spent in devout service of God and his country.

Cyprus bitterly mourns its bereavement. His Beatitude Archbishop Makarios was the soul of the island, a true father to his people, a rare and colourful personality. His was a heavy cross: to combine the service of archpastor with that of head of state. He regarded his political enemies with real Christian tolerance. After the first attempt on his life, when he only escaped death by a miracle, the archbishop said with sorrow: "Although these bullets may not have injured my body they have injured my soul. It is a cause of great pain to me that they were fired by Greek-Cypriots... I shall pray to God that He may forgive those who tried to kill me." His Beatitude Archbishop Makarios never took any concern for his own security and never bothered about a bodyguard. He combined the willpower, courage and talent of a wise political leader with the virtues of a modest and simple man of God.

Archbishop PITIRIM

Regular Local Council of the Orthodox Church in Czechoslovakia

A regular Local Council of the Orthodox Church in Czechoslovakia was held on September 29, 1977, under the chairmanship of His Beatitude Dorotej, Metropolitan of Prague and All Czechoslovakia, in the episcopal Cathedral of Sts. Cyril and Methodius, Equal to the Apostles, in Prague.

Hierarchs and representatives of the clergy and laity of the Orthodox Church in Czechoslovakia took part in the work of the council.

The council heard the report of His Beatitude Metropolitan Dorotej on the life of the Czechoslovak Orthodox Church over the past period and considered current issues of the Church's internal affairs.

Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, represented the Russian Orthodox Church as a guest of the council and delivered a speech of greeting.

The Samara Standard—a Pledge of Russia's Friendship for the Bulgarian People

The year 1877 saw the 100th anniversary of the handing of the Samara Standard to the Bulgarian popular force participating in the war for the liberation of Bulgaria in 1877-1878.

The April Uprising in Bulgaria in 1876 against the Ottoman Porte aroused the sympathy of progressive Europeans, especially in fraternal Slavonic Russia. Russian newspapers and the Church press immediately carried reports on the uprising and various forms of aid to the Bulgarians were organized.

In May 1876, the citizens of Samara (now Kuibyshev) took up the proposal of Pyotr Vladimirovich Alabin, a member of Samara's town council and of the Moscow Slavonic Committee, and of his wife Varvara Vasilievna, the chairwoman of the women's section of the Red Cross Society in Samara and collected over 300 roubles with which to make a battle standard for the Bulgarian insurgents.¹ P. V. Alabin asked an experienced artist, Pyotr Evstafievich Simonov, a master of applied arts, to come from St. Petersburg to design the standard. The sewing and embroidering of the standard was entrusted to the nuns of Samara's Iberian Convent under the guidance of the superior, Reverend Mother Antonina. The nuns proceeded to do the job with a will.² They embroidered a black cross with beautiful golden arabesques on a square piece of heavy silk cloth with white, red and blue edgings. On one side of the cross the depiction of the Mother of God is given and on the other side—the Enlighteners of the Slavs, Sts. Cyril and Methodius, Equal to the Apostles. The words "To the Bulgarian People—from the Town of Samara, 1876" were embroidered in gold on the red edging.³

The citizens of Samara did not hand this precious gift to the Bulgarian insurgents at the time because of the

instantaneous savage suppression of the April Uprising by the Turkish Army. One of the records, dated July 5, 1876, reads: "Councillor P. V. Alabin made a proposal in which he stated that the public was morally obliged not to remain indifferent observers of the Balkan Slavs' struggle against the enslavers, but to provide all-round support for their suffering brothers in blood and faith..."⁴

On July 23, 1876, Bishop Gerasim of Samara addressed an appeal to the clergy of his diocese, saying amongst other things: "...I call on our highly respected clergy to give support to the Samara Slavonic Committee for the liberation of the Southern Slavs. We call on you to start a new appeal for Christian donations with a prayer to God for the victory of our brother Slavs..."⁵

The citizens of Samara vividly remembered their town being visited by the Rila monks—Hieromonk Nikifor and Hierodeacon Panteleimon who came to Samara on April 5-8, 1855, to collect donations for the suffering Rila monastery.⁶ At the same time their mission helped to enlighten the Russian public about what was befalling the enslaved Bulgarian people and its hopes for liberation from the Turkish yoke with the help of the great fraternal Russian people.

On April 12, 1877, in Kishinev a manifesto from the Tsar declaring war on Turkey was read out. This war is known in history as the Liberation War. Six days later—on April 18, Samara's town council held a general meeting and unanimously adopted a resolution to underwrite a gift of 25,000 roubles to help in Bulgaria's liberation; to send a delegation from Samara to Moscow to hand to the commander-in-chief of the Russian Army a special message together with the battle standard made by citizens of Samara "for transmission to the Bulgarian volunteers when they are called upon to serve the cause of liberating the Bulgarian people."⁷

On April 21, almost all Samara's citi-

The article in English is an abridged version of the original.

izens gathered at the landing pier to see off the standard—one of Russia's gifts to the Bulgarian people, a symbol of Bulgaria's liberation. The city's eminent representatives travelled on board the steamer *Vestnik* and in Moscow the standard was exhibited in the Kremlin. Thousands of friends of the Bulgarian people—public figures, writers, journalists, representatives of the army, and ordinary citizens came to pay their respects and say "Good luck long-suffering Bulgaria!"

The precious gift from the citizens of Samara reached its destination on May 6, 1877. That same day in the Bulgarian popular forces' camp near Ploesti, in Romania, a moleben was said and the Samara Standard blessed; there was also a parade. After the standard was blessed, General N. G. Stoletov kissed it and took it from the hands of the commander-in-chief and looking at the fine ranks of the popular force held it aloft and said: "This is your sacred standard!" After that P. V. Alabin addressed the Popular Army with a brief but emotional speech: "...We have carried this standard across the whole of far-off Russia for you as a living testimony that it is a gift not only from our corner of Russia but from the whole of the country. The standard bears the year 1876 because already last year the whole of Russia shuddered at your intolerable sufferings in slavery. The hour of Bulgaria's resurrection has come. And so forward under the protection of this sacred standard! Let it be an eternal pledge of Russia's love for the Bulgarian people!" Nikolai Nikolayevich handed the standard to the commander of the Third Detachment of the Popular Army, Colonel Pavel Petrovich Kalitin.

The Bulgarian popular force fought courageously together with the Russian soldiers under the blessed and legendary Samara Standard.

For several months the Samara Standard was kept by the Third Detachment of the Popular Army on Shipka. During one of the most critical moments of the defence of the Shipka Pass—on August 11, 1877, the popular force under the streaming standard courageously beat back the Turks' onslaughts.⁸

During the decisive battle between Shipka and Sheinovo on December 28, 1877, the Bulgarian popular force shoulder to shoulder with their Russian brothers attacked under the Samara Standard the army of Vessel Pasha. On the following day, December 29, 40 thousand Turks surrendered with their artillery and ammunition to the victorious Russians and Bulgarians. On February 19, 1878, the peace treaty of San Stefano was signed.

At the war's end, the veterans of the Third Detachment of the Popular Army sent a message of gratitude and a beautiful icon of St. Ioann of Rila, the heavenly patron of the Bulgarian people, to Samara. This icon was placed in the Cathedral of the Kazan Icon of the Mother of God.⁹

At the jubilee celebrations of the Shipka Victory on October 30, 1902, those members of the Popular Army who were still alive had themselves photographed under the Samara Standard together with their former Russian commander, General Stoletov, who had come from Russia specially for the festivities.

The bronze monument to the liberators in Sofia shows the Popular Army marching under the Samara Standard.

The Samara Standard has been carefully preserved in the Museum of Bulgaro-Soviet Friendship in Sofia since 1954. Two copies of it have been made. One of them was presented to the Soviet Army and is now kept in the Museum of the Soviet Army in Moscow. A large colour photograph of the standard is on display in the Local History Museum of the City of Kuibyshev.

In the winter of 1960-1961, the legendary Samara Standard was sent to the I. E. Grabar Central Artistic-Restoration Workshop in Moscow where it was restored by a group of experienced workers. The standard was sent back to Sofia in 1961.¹⁰

The dream of Bulgarophile, P. V. Alabin, who was deservedly elected Sofia's first governor after Bulgaria's liberation, came true: the Samara Standard, the pledge of Russia's love for the Bulgarian people, became a holy object, a symbol of the Russians' and the Bulgarians' unshakeable and militant friendship.



Blessing the Samara Standard

We bow low before bullet-pierced, singed, and bloodied Samara Standard, the witness to the unprecedented heroism and immortal feat of the Bulgarian popular force and the Russian hero-liberators.

NOTES

1) N. N. Yakovlev, "Bolgarskomu narodu"—To the People of Bulgaria (on the 85th Anniversary of the Samara Standard), in **Volga**, 1962, No. 28. Kuibyshev, p. 96.

2) P. V. Alabin, "Dvadtsatipyatiletie Samary kak gubernskogo goroda" (The 25th Anniversary of Samara as the Gubernia's Capital), Samara, 1877, p. 126.

3) N. N. Yakovlev, "Samarskoye znamya v Bolgarii" (The Samara Standard in Bulgaria), in **Nauchnye Trudy** (Scientific Works), Vol. 143, Kuibyshev, 1974, p. 20.

4) At. Atanasov, "Samarskoto Zname" (The Samara Standard), in **Rabotnichesko Delo**, 1968, No. 39, Sofia, p. 4.

5) "Samarskie eparkhialnye vedomosti" (The

News of Samara Diocese), 1876, No. 16, Samara, p. 414.

6) Archimandrite Kliment Rilets, "Vryezki na Rilskiya Manastir s Rusiya prez XIX v." (The Rila Monastery's Contacts with Russia in the 19th Century), in **Dukhovna Kultura**, 1957, No. 7, Sofia, 1957, pp. 24, 25.

7) At. Atanasov, *ibid.*, p. 4.

8) Ivan Vazov. "Izbrani Stikhotvoreniya" (Collected Poems). "Opyelchentsite na Shipka" (The Popular Army on Shipka), Sofia, 1967, p. 185.

9) P. V. Alabin, "Trehvekrovaya godovshchina goroda Samary" (The Tricentenary of the City of Samara), Samara, 1887, p. 30; Archimandrite Nestor, "Khramove, Posveteni na Sveti Ivan Rilski v Rusiya" (Churches Dedicated to St. Ioann of Rila in Russia), in **Dukhovna Kultura**, 1976, No. 11, Sofia, p. 18.

10) N. N. Yakovlev, "Bolgarskomu narodu..." p. 101.

Archimandrite NESTOR,
Magister of Theology of the
Moscow Theological Academy

Plovdiv, Bulgaria



Archbishop of Canterbury's Visit to the Soviet Union

Address by Patriarch PIMEN

Your Grace, beloved brother in the Lord, Archbishop of Canterbury, Primate of All England and Metropolitan, Dr. Frederick Donald Coggan,

Dear guests, envoys of the Church of England,

Brothers and sisters,

Today, the Lord Jesus Christ, glorified in the Holy Trinity, has granted us deep spiritual joy. Our esteemed brothers in Christ, prominent representatives of the Church of England headed by His Grace the Archbishop of Canterbury, Dr. Frederick Donald Coggan, have attended Divine Liturgy which we have just celebrated and joined us in prayer. This is the first visit by the new Primate of the Church of England to the Russian Orthodox Church. Nevertheless, this is an important event typical of the lengthy—more than two hundred and fifty years—history of the fraternal relations between our two Churches, a history that has been rich in mutual benefits. We extend cordial greetings on behalf of our archpastors, pastors, and the pious flock of Moscow to our dear brother, the esteemed Primate of the Church of England, Dr. Frederick Donald Coggan; our beloved brother, the Bishop of St. Alban's, Dr. Robert Runcie, whom we had the pleasure of seeing before in this capital city, and all of our other very welcome English guests who have gathered under the vaults of this holy temple.

We consider it our duty to note that the Russian Orthodox Church has always founded her relations with the Church of England on the principles of evangelical brotherhood and love in

Christ. These relations continue to occupy an important place, as they always have, in our inter-Church relations. We have constantly striven to develop mutual links that would lead to mutual understanding and cooperation between our two Churches in as many aspects of ecclesiastical life as possible. At the present moment cooperation of this sort is especially important in the sphere of ecumenical service reflected in the programmes of the World Council of Churches and the Conference of European Churches, of which the Church of England and the Russian Orthodox Church are active members. The longed-for goal of ecumenism is to reestablish the confessional unity of today's divided Christianity. This task to a great extent determines the content of our two Churches' mutual relations.

Striving to realize the Early Church principle: *In necessariis unitas, in dubiis libertas, in omnibus caritas*, the representatives of the Church of England and the Russian Orthodox Church have been studying doctrinal questions by means of theological conversations over many decades in order to attain a profound and stable accord in these questions. The last period in the relations between the Orthodox and Anglican confessions has been marked by the creation of a Mixed Anglican-Orthodox Commission which, in our opinion, held an extremely successful session at our invitation in Moscow in August 1976. We place great hopes in theological discussions between the representatives of our two Churches but nonetheless we realize the number of difficulties that stand on the way to the attainment of unity in faith. In connection with this we have to note with sorrow that the ordination of women to the priesthood in certain Churches of the Anglican

Delivered in the Patriarchal Cathedral of the Epiphany after Liturgy, on Sunday, September 25, 1977.

in Communion is totally unacceptable from the Orthodox position and presents insurmountable difficulties for achieving confessional unity between us.

We believe that the present visit by His Grace and the esteemed companions of the Primate of the Anglican Church will serve to further consolidate fraternal relations between our two Churches, to develop their fruitful cooperation in the ecumenical movement, and to strengthen their common service to mankind and peace among nations.

We are also convinced that the development of fraternal relations between the Church of England and the Russian Orthodox Church will prove beneficial and strengthening the traditional friend-

ship between the peoples of Great Britain and the Soviet Union. We realize the great importance that friendship and cooperation between the peoples of our two great powers have for the peace and well-being of Europe and the rest of the world.

We welcome all of you over and over again with all our hearts, dear guests and beloved brothers in Christ! May the omnipotent Lord strengthen Your Grace's powers for the successful continuance of your primatial service.

Many years to His Grace the Archbishop of Canterbury, Primate of All England and Metropolitan, Dr. Frederick Donald Coggan!

Many years to all of our dear guests, the representatives of the Church of England!

Patriarch PIMEN's Speech

Your Grace, beloved brother in the Lord, Archbishop of Canterbury, Primate of All England and Metropolitan, Dr. Frederick Donald Coggan,

Esteemed Vladimir Alekseyevich Kuybyshev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Your Excellency, Sir Howard Frank Clayton Smith, Ambassador of Great Britain to the Soviet Union,

Dear guests,

We have the honour today to receive His Grace the Archbishop of Canterbury, Primate of All England and Metropolitan, Dr. Frederick Donald Coggan, and the delegation headed by His Grace from the Church of England. This is the first visit to our Church and to our country by His Grace as Primate of the Church of England and we would like to take advantage of this opportunity to wish our prominent guest God's grace-endowed help in his responsible and difficult primatial service. We are convinced that the outstanding qualities which distinguish His Grace as an archpastor and preacher are being fully applied at present in the historical See of Canterbury for the

good of the Church of England and for the Anglican Communion as a whole, for the success of the ecumenical movement and the realization of Christ the Saviour's peacemaking commandment.

We greet our dear brother the Bishop of St. Alban's, Dr. Robert Runcie, with whom every meeting gives us great pleasure. We would like to express our gratitude to His Grace the Archbishop for sending the Bishop of St. Alban's to Moscow in June of this year to the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations. Many of us present here recall Dr. Robert Runcie's vivid speech at this conference.

We were extremely pleased by the active participation in this World Conference by a number of representatives from the Church of England and other Anglican Churches who contributed significantly to the success of this outstanding inter-religious peacemaking forum.

We extend very cordial greetings to His Grace's companions pleasing to God, each of whom is bearing his obedience in the clergy and on the staff of the Church of England, and friendly contact with whom we value highly.

And we are deeply satisfied that

Delivered by His Holiness at the reception in honour of the Archbishop of Canterbury, September 26, 1977.

during our dear guests' extremely brief visit to Moscow, we, the representatives of the Russian Orthodox Church and the representatives of the Church of England, could have brotherly communion in prayer and hold fraternal meetings, including discussions on vital questions concerning our Churches' relations and an examination of the fundamental positions of each Church in the Anglican-Orthodox theological dialogue taking place at present.

I am pleased to state at this important gathering that questions concerning the further development of fraternal links between the Church of England and the Russian Orthodox Church were discussed by us in a constructive spirit, which opened up the most favourable possibilities for this development.

We believe that an important consequence of the strengthening of relations between our two Sister Churches will be the development of the traditional friendly relations between the peoples of Great Britain and the Soviet Union, to which we attach great importance for service to the cause of peace and cooperation among peoples is, for Christians and Churches, a fulfilment of the will of the great Chief Shepherd, our Lord Jesus Christ.

We exchanged views on the contem-

porary content and prospects for doctrinal conversations being held at present by the Local Orthodox Churches and the Churches of the Anglican Communion. We were frank and discussed in a brotherly spirit questions on which our Churches hold common or close positions, and problems that at present hinder the reestablishment of longed-for confessional unity.

We expressed our views in the communique which was signed by both sides today.

I repeat, we are extremely pleased and joyful that the Lord's blessing has enabled the present meeting to take place and that its outcome has been so positive for relations between our Churches. We thank the Lord for this!

Dear guests,

I propose a toast to His Grace the Archbishop of Canterbury, Primate of All England and Metropolitan, Dr. Frederick Donald Coggan!

To our brother the Bishop of St. Alban's, Robert Runcie!

To all our dear Anglican guests!

To the unaging fraternal relations between the Church of England and the Russian Orthodox Church!

To the development of friendship and cooperation between the peoples of Great Britain and the Soviet Union!

Communique on the Visit to the Russian Orthodox Church of His Grace Dr. FREDERICK DONALD COGGAN, the Archbishop of Canterbury, Primate of All England and Metropolitan

At the invitation of His Holiness Patriarch Pimen of Moscow and All Russia, His Grace Archbishop Dr. Frederick Donald Coggan of Canterbury, Primate of All England and Metropolitan, visited the Russian Orthodox Church from September 22 to 29, 1977.

This was the first visit to the Russian Orthodox Church by the Archbishop of Canterbury after the enthronization of His Grace to the primatial see of the Church of England in 1975.

During the visit, His Grace was accompanied by a group of representatives of the Church of England including the Right Reverend Robert Runcie (Bishop of St. Alban's), the Reverend

Canon Michael Moore, the Reverend Canon John Arnold, the Reverend Canon Eric Staples, the Reverend David Painter, Mr. Patrick Gilbert, and Mr. John Miles.

While in Moscow from September 22 to 26, His Grace Archbishop Frederick Donald Coggan of Canterbury and His Holiness Patriarch Pimen had brotherly meetings together. The Archbishop also had opportunities to meet and worship with the bishops, clergy and faithful of the Russian Orthodox Church.

On Saturday, September 24, the Archbishop of Canterbury and his party of representatives of the Church of Eng-



Patriarch Pimen and Archbishop Donald Coggan at the conversations between the Church of England and the Russian Orthodox Church

and visited the Trinity-St. Sergiy Lavra in Zagorsk. The Anglican guests stayed at the Holy Trinity Cathedral of the Lavra and in other churches of the monastery, learned about the life of the monastery and met the father superior of the Lavra, Archimandrite Konim.

The Archbishop of Canterbury, Dr. Frederick Donald Coggan, and his party visited the Moscow Theological Academy where they were the guests of the rector of the Moscow theological schools, Archbishop Vladimir of Mitrov. By the decision of the Learned Council of the Moscow Theological Academy the Diploma of Honorary Member of the MTA was conferred upon Archbishop Dr. Frederick Donald Coggan. The representatives of the Church of England attended the evening service in the Church of the Protecting Veil in the Moscow Theological Academy, which was conducted by its staff and students.

On Sunday, September 25, Archbishop Dr. Frederick Donald Coggan and his party attended Divine Liturgy at the Patriarchal Cathedral of the Epiphany in Moscow. Upon completion of the Liturgy, His Holiness Patriarch Pimen cordially greeted the Anglican guests from the ambo. His Grace the Archbishop of Canterbury responded with a brotherly address. The Patriarch pre-

sented the Archbishop with an icon of the Saviour, and the Archbishop presented the Patriarch with an aquatint of Canterbury Cathedral.

On Monday, September 26, the eve of the Feast of the Exaltation of the Life-Giving Cross of the Lord, His Grace and the other representatives of the Church of England attended the festal All-Night Vigil conducted by His Eminence Metropolitan Yuveneriy of Krutitsy and Kolomna at the Dormition Church of the Novodevichy Convent. The Archbishop of Canterbury and Metropolitan Yuveneriy exchanged cordial greetings.

The representatives of the Church of England and of the Russian Orthodox Church had a conversation at the residence of His Holiness Patriarch Pimen of Moscow and All Russia. Taking part in the conversation were His Grace Archbishop Dr. Frederick Donald Coggan of Canterbury and the delegation from the Church of England, His Holiness Patriarch Pimen, members of the Holy Synod and other representatives of the Russian Orthodox Church.

In the course of the conversation which was carried out in a brotherly atmosphere there took place an exchange of opinions on vital questions concerning relations between the Church of England and the Russian

Orthodox Church, and between the Anglican Communion and the Orthodox. The two sides expressed their conviction that further development of relations between the two Churches was necessary—relations which date as far back as the first quarter of the 18th century. In particular, a decision was reached to arrange theological exchanges, including exchanges of students.

His Grace the Archbishop of Canterbury invited a representative of the Russian Orthodox Church to attend the next Lambeth Conference which is to take place in July and August 1978.

The participants in the conversation were unanimous as to the usefulness of increased participation by representatives of the two Churches in those ecumenical bodies of which both the Church of England and the Russian Orthodox Church are members. The parties agreed on the usefulness of participation by the two Churches in the service of peace. They also spoke in favour of the necessity for broader sharing by the two Churches in strengthening friendship and cooperation between the peoples of Great Britain and the Soviet Union and in clearing away misunderstandings between them.

In the course of the conversation problems were touched upon concerning the continuation of Anglican-Orthodox Joint Doctrinal Discussions aimed at convergence towards unity in faith between the Orthodox and Anglican Churches. The parties noted with satisfaction a successful advancement of the dialogue in a number of questions. But according to the Orthodox the ordination of women to the priesthood in some provinces of the Anglican Communion was an insurmountable obstacle to the achievement of the aims of this dialogue.

The conversation was by no means confined to matters of faith and order, but embraced other topics of general human interest. It was agreed that the safeguarding of human rights was a proper concern for the Churches.

Both sides were very pleased with the frank atmosphere of their conversations and their constructiveness. They consider such meetings and talks a valuable element in the strengthening of traditional fraternal relations between the

Church of England and the Russian Orthodox Church.

During his stay in Moscow, His Grace the Archbishop of Canterbury and the Bishop of St. Alban's laid a wreath on the Tomb of the Unknown Soldier by the Kremlin Wall. The Anglican guests visited the Moscow Kremlin and other sights of the capital.

The Archbishop of Canterbury and his party went to the Moscow Choral Synagogue on Saturday, September 23, and attended the worship there. On Sunday, September 25, they worshipped at the Moscow Baptist Church, where the Archbishop addressed the congregation. The same evening, the Archbishop preached at Evensong in the British Embassy. On Monday, September 26, the Archbishop of Canterbury, the Bishop of St. Alban's and Canon Michael Moore visited the Council for Religious Affairs of the USSR Council of Ministers and were received by its chairman, Mr. Vladimir Kuroyedov.

On the same day, His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of His Grace the Archbishop of Canterbury, Primate of All England and Metropolitan Dr. Frederick Donald Coggan. The reception was attended by numerous representatives of the Russian Orthodox Church and other Christian Churches and religious faiths, the chairman and representatives of the Council for Religious Affairs of the USSR Council of Ministers, Her Britannic Majesty's Ambassador and other representatives of the Embassy, and civic dignitaries. His Holiness Patriarch Pimen and His Grace the Archbishop of Canterbury addressed speeches of greetings to each other.

On September 27 and 28, His Grace Dr. Frederick Donald Coggan, Archbishop of Canterbury, and the delegation from the Church of England will be in Kiev which they will visit at the invitation of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

His Holiness Patriarch Pimen of Moscow and All Russia conferred ecclesiastical orders of St. Vladimir on His Grace the Archbishop of Canterbury, Dr. Frederick Donald Coggan, and those accompanying him.

His Grace the Archbishop of Canterbury extended an invitation to His Holiness Patriarch Pimen to make a return visit to the Church of England. The

+ PIMEN,
Patriarch of Moscow and All Russia
Moscow, September 26, 1977

invitation was accepted with gratitude. The dates of the visit by His Holiness Patriarch Pimen to Great Britain are to be agreed upon later.

DONALD,
Archbishop of Canterbury,
Primate of All England and Metropolitan

Archbishop Frederick D. Coggan's Interview

His Grace Dr. Frederick Donald Coggan, the Archbishop of Canterbury, Primate of All England and Metropolitan, came to Moscow on a visit to the Russian Orthodox Church, was interviewed on September 26, 1977, by pressmen including *The Journal of the Moscow Patriarchate*.

Q.: Please tell us of the impressions you have received from your trip in the USSR, particularly about the religious life as you have seen it.

A.: I've only been in Moscow since Thursday and so it would be quite impossible for me to answer your question as to my impressions received in the Soviet Union. I have only been in one city and that for a very few days. But I have received, and so have members of my party, an extremely warm welcome and kindness on every side. If you would allow me to live among you for a couple of years and to know people in their homes as well as in their congregations, and so on, I would give you an answer. I simply can say that I've been delighted to be here and I send my warm greetings and admiration for the people of Russia.

Q.: What is your opinion of the talks held on the further development of relations between the Anglican and the Russian Orthodox Churches?

A.: The talks we've had together have been useful and I hope they will lead to a further deepening of relations between the Orthodox Church and the Anglican Church.

We have said that we think all kinds of interchanges are important, and we have expressed the hope not only that there be an interchange of theological views but that we shall have a representative from the Orthodox Church at the Lambeth Conference next summer so that in due course we shall have a return visit from the Patriarch to Britain.

Q.: You have spent some days in our country and attended services in Russian Orthodox churches. Your impressions, please.

A.: I was impressed with the number of people present in those churches that are open and where services are held. I attended worship yesterday at the cathedral and spoke there in public with the Patriarch, and I was impressed, of course, with the fact not only that the churches—that the cathedral was absolutely full, but that the people seemed to be taking their share in the worship of Liturgy and listening intently to what the Patriarch and I said.

Q.: Recently Bishop Robert Runcie has been a participant in the Conference of Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations. How do you see the importance of this conference?

A.: I think that they are important and I am very glad that Bishop Runcie was a delegate from Great Britain to this important conference. In these days when armaments multiply and when there are always the possibilities of war and hatred, any conference that has international peace as its main aim is to be encouraged.

Q.: One more question. You have laid a wreath at the Tomb of the Unknown Soviet Soldier, what were your feelings at that moment?

A.: I recalled the fact that 20 million Russians were killed during the war against Hitler, and I found it a moving experience with my friend, the Bishop of St. Alban's, Bishop Runcie, to lay that wreath on the tomb this morning. And I thought to myself, and no doubt the bishop did too, how immensely valuable and to be treasured is the gift of freedom: freedom of speech, the freedom of travel, freedom for the human spirit, and anything which opposes that freedom is to be resisted at all cost.



St. Vasiliy the Righteous of Mangazeya and His Life

JMP 1977, No. 11 (Russian language edition), contains an article by Protodeacon Boris Pivovarov about St. Vasiliy the Righteous of Mangazeya and a *Life* of the saint prepared for publication by the same author. These materials form part of a cycle of articles about the Saints Who Shone Forth in the Land of Russia, and tell us about St. Vasiliy, one of the first righteous men to suffer in Siberia, at a time when the light of Christian teaching had just begun to penetrate to the local heathen masses.

1977 marked the 375th anniversary of the death of St. Vasiliy the Righteous. To mark the occasion the Russian Church reviewed certain questions to do with the hagiography and the history of the veneration of the Miracle Worker of Mangazeya in Siberia.

There is a law in the Christian Church, conditioned by the redemptive feat of the Saviour of the World, which can be seen in the tendency for sanctity amongst newly converted peoples to be manifested in martyrdom. The foundation of many of the Local Churches is connected with the martyrdom of apostles and their close followers. The Church's holy martyrs have since early times been her adornment and in the assembly of saints they have precedence over bishops and other holy monks.

But the Church's roll of glory abounds with the names of longsuffering and righteous men who lived in countries but recently brought into the Christian fold, and who kept their faith concealed from outsiders, giving it expression in their inner selves. It is only by the manner of their death that we are made aware of the importance of the lives of these holy zealots. It is in the realization of this Christian ideal through their personal feat that we have the "true life of the Church, for hence issueth the spirit of life through all the body of the Church".



St. Vasiliy the Righteous of Mangazeya (a fragment of the Abalatskaya Icon of the Mother of God — see inside front cover)

St. Vasiliy of Mangazeya was put to death by his cruel and mercenary employer. The death of this just man was an assertion of the spiritual principle of Christianity, in which all things are of great significance. God glorified His martyr Vasiliy through miracles and the invention of his relics, making him the first saint of the Orthodox Church in the Siberian land.

The *Life* of St. Vasiliy of Mangazeya is of particular importance in Siberian hagiography. Of the five copies at present known to exist the first date

from the 1670's and the last from the middle of the 19th century. In its form and structure the *Life* of St. Vasiliy strongly resembles the north Russian saints' *Lives* of the 16th-17th centuries, most of which are taken up by a description or enumeration of visions and miracles associated with the saint. The basis of the *Life* of St. Vasiliy was provided by documentary materials describing the invention of the saint's relics and the events which gave origin to the veneration of the martyr as a saint passing to God. They also describe the translation of the saint's relics from Mangazeya to the Holy Trinity Monastery in Turukhansk. The correspondence of official documents to the facts related in the *Life* is a mark of its authenticity as a historical source.

In his article, Protodeacon B. Pivovarov discusses in detail all five extant editions of the *Life* of St. Vasiliy, of which three have been published and two are in manuscript form. In addition he discusses earlier, but no longer extant, manuscripts of the *Life* of the Miracle Worker of Mangazeya. Despite the fact that we only know a portion of the copies these scanty materials are sufficient evidence of the extensive veneration of St. Vasiliy the Righteous of Mangazeya in Siberia, and also of the thriving literary activity of the Holy Trinity Monastery in Turukhansk, to which the relics of St. Vasiliy were translated in 1670 and where we may assume the majority of the copies of the *Life* were written.

Of particular interest are the brief variants and literary adaptations of the *Life*, the Church traditions written by travellers, and also the scholarly descriptions and analyses of hagiographical material about St. Vasiliy of Mangazeya.

The Life of St. Vasiliy the Righteous of Mangazeya is printed in abridged form from a late 17th century manuscript (semi-uncial).

The most vivid episode in the *Life* is the description of how Hieromonk Nikhon, the founder of the Holy Trinity Monastery in Turukhansk, in decrepit

old age covered the long journey from Mangazeya to Turukhansk without suffering fatigue, when translating St. Vasiliy's relics. Moreover, this took place in winter, and everywhere in the deep snow he saw green grass and fragrant summer flowers. The divinely preserved relics of the holy martyr were received as "a precious gift bestowed on the monastery from above".

The inhabitants of the Siberian North deeply venerated St. Vasiliy. On the site of the former town of Mangazeya, in the chapel where the saint's relics rested until 1670, at any time of year you would see offerings brought by local hunters, who would always leave a pelt in the chapel, whether returning from a successful hunt or setting off on an expedition. The Tunguses never let by an opportunity to visit the Holy Trinity Monastery when travelling from the taiga to the Yenisei, and to pray at the shrine of St. Vasiliy.

In holy icons, St. Vasiliy is usually depicted as he was seen by his pious venerators: young, with bright eyes and light brown hair. Some icons depict the Holy Trinity Monastery in Turukhansk with St. Vasiliy kneeling in prayer on the mountain behind it, wearing only a shirt and bare-footed. At present icons depicting the martyr of Mangazeya are a great rarity.

The believers of modern-day Turukhansk treasure their own icons of St. Vasiliy as things of great holiness, and pass them down from one generation to the next within their families. Believers receive beneficent assistance through prayers to St. Vasiliy.

According to Church tradition veneration of St. Vasiliy of Mangazeya has been practised continuously since the second half of the 17th century. Certain superficial obstacles have prevented his veneration from spreading, and it is all the more cause for joy, therefore, that today the name of St. Vasiliy can be heard more and more often in the Orthodox churches of Siberia. In the Dismissal and in the prayer, "Save, O Lord, Thy people..." his name is mentioned along with those of the other saints of the Siberian land.

A Short History of the Diocese of Irkutsk

(in honour of its 250th anniversary)

The Diocese of Tobolsk, founded during the reign of Patriarch Filaret in 1621, was for more than a hundred years the only one in the whole of Siberia. We know that in the 17th and 18th centuries it was for the most part active and learned hierarchs who were appointed to the See of Tobolsk. But however eager they were to organize their diocese properly, they were simply not able to keep direct control of all the parishes and monasteries of Eastern Siberia which lay several thousand kilometres from Tobolsk. Administering ecclesiastical affairs in Eastern Siberia was a matter of particular difficulty for the archpastors of Tobolsk. "In an area to which secular authorities appointed dozens of voivodes, it was the responsibility of only one man in the Church" [1, p. 521].

At the 1667 Moscow Church Council it was decided to found an archbishopric at Tomsk and a bishopric on the River Lena, and to elevate Tobolsk to a metropolis. However, it was only this last that actually came about [2, p. 323]. The question of creating new dioceses in Siberia was also raised at the 1681 Moscow Council. "The appointment of new hierarchs is called-for and necessary because Siberia is vast and contains many peoples who do not know Christ, and some of the Siberian cities are far from the episcopal presence; for instance you can hardly cover the distance from the capital city of the diocese to the Dauria or Nerchinsk or Albazin stockades, or to many similar places, in a year of travelling, or a year and a half, or even two years, and in those far-off places the Christian faith is not being spread" [3, pp. 109-110].

Patriarch Ioakim recognized the need to provide the Metropolitan of Tobolsk with four vicars: in Tyumen, Verkhoturie, Eniseisk and beyond Lake Baikal—in Dauria [4, p. 27]. "But these and all such proposals, chiefly because of the lack of funds for supporting the hierarchs and their sees, remained unsubstantiated until 1707" [5, p. 5].

In 1706, through the efforts of Metropolitan Filofei (Leshchinsky) of Tobolsk, a vicariate of the Diocese of Tobolsk was founded in Irkutsk [5, p. 155]. The vicar bishop appointed was Archimandrite Varlaam Kossovsky, the former superior of the St. Nicholas Monastery in Kiev, who stayed in Irkutsk from 1707 to 1710, then he left on his own initiative for Moscow, and until he was appointed to the See of Tver (in 1714) "he was the Vicar Bishop of Irkutsk in name only" [5, pp. 5-6]. Lack of funds, disorder in the diocesan affairs, conflicts with the local authorities, and the dissoluteness of the people were all contributory reasons for Bishop Varlaam to leave Irkutsk [7, p. 521]. Now the Irkutsk flock was led, as before, by the metropolitans of Tobolsk.

The great Siberian evangelist and enlightener of the Siberian peoples, Metropolitan Filofei Leshchinsky, was the first and only one of the archpastors of Tobolsk to visit Irkutsk. In March 1715 he passed through Irkutsk on his way to the lands beyond the Baikal, returning to Irkutsk in May. Metropolitan Filofei consecrated the wooden Church of the Exaltation of the Holy Cross in Irkutsk "as witnessed by a monument standing on the site of the former wooden church near the stone Church of the Holy Cross" [8, p. 17]. Later Metropolitan Filofei's successor St. Ioann Maksimovich, "sent from Tobolsk, as a blessing to the Christians of Irkutsk, as to his own flock, a copy of the miraculous Abalatskaya icon of the Mother of God, and in his syllabic verses wished them all beneficences, temporal and eternal, from the Most Pure Virgin Mother, expressing the hope that he would visit them himself" [9, p. 8]. However, his death in 1715 (June 10) prevented him from carrying out his intentions.

In 1721, Bishop Ignatii Smola was appointed vicar in Irkutsk, but he refused to travel to Siberia [7, p. 550].

In the first half of 1722, Peter I ordered the Synod to choose and "send out to Siberia a hierarch with suitable education to convert the indigenous

oples to Christianity" [9, p. 12]. The sources show that the foundation of an independent See of Irkutsk was connected with the enlightenment of pagans and Lamaists of Eastern Siberia in the light of Christianity.

One of the members of the Synod, Archimandrite Feofilakt Lopatinsky of the Monastery of St. Michael's Miracle, asked to be sent to Irkutsk to preach the Gospel", and said that "he sought the bishopric of Irkutsk not for the sake of episcopacy, but because of the missionary work involved" [9, p. 13-14]. These noteworthy remarks of Archimandrite Feofilakt's on the subject of the founding of a see at Irkutsk have been passed down to us: "Many religious leaders look on the episcopate without the (missionary) work which is involved as if it were a body without soul... those who are chosen for the episcopal duties there feel as though they are being exiled—many regard not only the appointment to Irkutsk See, but even to the Siberian (i. e. Tobolsk) as a kind of exile" [9, p. 13].

The Synod recommended Archimandrite Feofilakt to Peter I as candidate, but Peter was loath to let him go, regarding him as "indispensable in the Synod". Other candidates for the See of Irkutsk were also proposed: Archimandrite Irikh of the Beloe Ozero monastery, Hierarch Rafail Zaborovsky, the first Captain of the Fleet, and Archimandrite Ioann Senyutovich of the Pechery Monastery [7, p. 515]. But the Synod had no confidence in these as missionaries, "since it had no confidence in their enthusiasm, without which there could be no good works" [9, p. 14]. Peter I declined all the Synod's recommendations. The Church historian Hierarch Aleksandr Sulotsky (1812-1884) in Siberia explains the decision in the following way: "Peter I wrote, putting his resolution on the stated business, in his hand, with his pen, but evidently inspired by Divine Providence that for the independent administration of the Irkutsk flock, Bishop Innokentiy I Kulchitsky, be appointed" [9, p. 14].

In August 26, 1727, while he was living in the Monastery of the Ascension in Irkutsk, the great Siberian man of prayer and worker of miracles, St. Innokentiy, received the ukase appoint-

ing him Bishop of Irkutsk and Nerchinsk [10, p. 5].

Since that day, 250 years have gone by, and in 1977 the Diocese of Irkutsk marked this great anniversary. Throughout its history the diocese, despite the many changes of its boundaries, has played an important part in the ecclesiastical life of Eastern Siberia [11]. The See of Irkutsk has produced many important religious leaders, and pious ascetics for the Russian Orthodox Church. For a long time Irkutsk was the main centre for theological education in Eastern Siberia and the chief intermediary in dealings with the Russian Orthodox missions abroad.

We might well claim that the entire history of the Diocese of Irkutsk is connected with the name of its first archpastor and organizer, the "blessed and spiritual collector" [12, p. 26] of Siberia, St. Innokentiy Kulchitsky. At first, when he came as a traveller to Siberia, he sowed the seeds of the Gospel with his divinely inspired sermons. Then, when he became the ruling bishop of the Irkutsk flock, he cared for it as a loving father and guardian. And since his blissful death St. Innokentiy protects the whole of the Church in Siberia, interceding before God for all who revere his blessed memory.

"Famed among the saints, marvellous in his miracles, venerated by all, near or far, the miracle-worker Innokentiy, the first Bishop of Irkutsk, was born in the Ukraine and was, as tradition has it, the son of a priest" [10, p. 1]. According to the supposition of His Grace Archbishop Modest of Volyn, St. Innokentiy was born in the country near Chernigov [13]. The Kulchitsky family from which St. Innokentiy came had been distinguished for its Orthodoxy from time immemorial [14, p. 31]. We do not know the names of St. Innokentiy's parents, and can only surmise the year of his birth—1680 or 1682. At baptism he was given the name of Ioann.

In 1695 the future Siberian hierarch entered the Kiev-Mogila College, where the lecturers at that time were men destined to become outstanding Church leaders like Ioasaf Krakovsky, Metropolitan Stefan Yavorsky and Archbishop Feofan Prokopovich. The life of a student at the Kiev college, which was re-

formed during Ioann Kulchitsky's days into a theological academy (1701), was closely linked with the Kiev-Pechery Lavra and the other monasteries of Kiev. "Ioann Kulchitsky, while excelling at the academy in theology, philosophy and other subjects, also devoted himself to feats of prayer, to the Word of God, reading the works of the Holy Fathers and studying the model sermons of the time. His parents died before he finished his course at the academy and in 1706, at the age of about 25, he donned the monastic habit in the cloister of St. Antony of the Caves, receiving the name of Innokentiy, and entered the brotherhood of the Kiev-Pechery Lavra. Soon he was raised to the rank of hierodeacon, and then of hieromonk" [14, p. 32].

At the start of 1710, Hieromonk Innokentiy Kulchitsky was summoned to Moscow to teach Russian in the Slavonic-Greek-Latin Academy, situated in the *Zaikonospassky* Monastery of the Most Gracious Saviour. At the time its rector was the learned Archimandrite Feofilakt Lopatinsky, who was later to become a member of the Holy Synod. In 1714, Hieromonk Innokentiy was appointed prefect of this academy—the seventh since its foundation [15, p. 73]. Because of his new position he taught metaphysics, philosophy and moral theology and kept order in both the external and the inner life of the students. He remained in this post until 1719 [14, p. 32].

From 1718 onwards the St. Aleksandr Nevsky Monastery in St. Petersburg started to admit candidates. Peter I, when ordering the Locum Tenens of the Patriarchal Throne, Metropolitan Stefan Yavorsky, to make a list of suitable candidates for the episcopate to fill those sees which had fallen empty, added: "From now on, when the good monks have been chosen they should be brought here to reside in the Nevsky Monastery" [16, p. 170].

Among the thirty-six monks who were summoned in 1719 to the St. Aleksandr Nevsky Monastery was Hieromonk Innokentiy Kulchitsky, Prefect of the Slavonic-Greek-Latin Academy [16, pp. 174-175]. "After arriving at the St. Aleksandr Nevsky Monastery the hieromonks, for the most part, at any rate,

did not remain in the monastery but dispersed all over Russia" [16, p. 183]. Some of them were soon consecrated bishops, while others served on the warships of the Russian Navy. In 1719 "29 chaplains (hieromonks) with two first chaplains: Prefect Gavriil and Prefect Innokentiy Kulchitsky of the oar-fleet" were appointed from among the brotherhood to serve in the summer campaign [16, pp. 189-190].

On March 5, 1721, Hieromonk Innokentiy was consecrated Bishop of Pereslavl. This is recorded in the following way in the annals of the city of Irkutsk for the year 1721: "The 5th of March this year should be a special day for all those who venerate St. Innokentiy of Irkutsk, because on this day at St. Petersburg in the presence of Tsar Pyotr Alekseyevich in the Cathedral of the Holy Trinity (which is now the Lavra) he was consecrated Bishop of Pereslavl by His Eminence Metropolitan Stefan (Yavorsky) of Ryazan, Archbishop Feodosiy of Novgorod and Bishop Feofan (Prokopovich) of Pskov, and straight away appointed to head the Orthodox mission to Peking" [8, pp. 20-21].

A month and a half after his consecration "accompanied by two hieromonks, five choristers and three servers" St. Innokentiy left St. Petersburg for Irkutsk [8, p. 21]. An ukase was issued by the Holy Synod that he should be supplied in Moscow, Suzdal and Tobolsk, towns through which the missionary bishop was to travel, with all the necessary sacred vessels, vestments and books [15, p. 75].

So as to reach "the Ch'ing Kingdom" as soon as possible, St. Innokentiy did not linger in Irkutsk but left for the town of Selenginsk, where he patiently awaited the end of diplomatic talks and permission to enter China. In Selenginsk he spent almost three years receiving no salary and having no permanent place of residence. "I moved from household to household, from home to home," he wrote [14, p. 33]. Bishop Innokentiy's companions turned to fishing in order to support themselves. The saint himself mended worn-out clothes and "in gratitude for bread painted icons together with his deacons for the Monastery of the Holy Trinity in Selenginsk, to which the members of

mission moved at the end of their year in Selenginsk. "The saint found spiritual comfort only in prayer and in divine service, which he conducted in the old Selenginsk cathedral" [14, 33].

While he lived in Transbaikalia he learned the Buryat-Mongolian language and started preaching Christianity among the pagan population. In 1725, St. Innokentiy received an ukase from the Holy Synod allowing him to leave for Irkutsk and there to wait for further orders. On March 8, Innokentiy left Selenginsk for Irkutsk, where he took up residence in the Monastery of the Ascension [8, 24]. When the father superior, Archimandrite Antony Platkovsky, left for Tobolsk and then for Moscow, Hegumen Pchomiy put excellent living-quarters at the disposal of St. Innokentiy and his suite in the monastery. While waiting for further orders from the Synod, Innokentiy passed his time in working the vegetable-garden that had been made available to him, and conversing with the natives and children" [p. 4]. As he had done earlier in Selenginsk, here, too, in Irkutsk, at the request of Metropolitan Antony (Stavrovsky) of Tobolsk, St. Innokentiy returned to the priesthood and the deaconate of young men who would otherwise have had to travel on foot to Tobolsk to receive holy orders, and who were attracted by the presence of St. Innokentiy on a long journey.

In January 18, 1727, the Holy Synod issued an ukase for the formation of the Diocese of Irkutsk independent of the Diocese of Tobolsk and of the appointment of St. Innokentiy Bishop of Irkutsk and Nerchinsk. This ukase was received by the saint seven months later on August 26.

From that time the work of the missionaries in Eastern Siberia was increasingly successful. St. Innokentiy (Kulakovsky), the first Bishop of Irkutsk, is regarded to be the "first grace-endowed literary and spiritual organizer" of Eastern Siberia [12, pp. 5-6]. The Holy Church has called him the "preacher of faith in the Mongolian tongues" (in the kontakion to the saint). He made no effort to support the missionary work and defended the newly bap-

tized Buryats when they were persecuted. Those pagans who wished to be baptized came to the Ascension Monastery in the city of Irkutsk, where St. Innokentiy himself would exhort them. St. Innokentiy's zeal to enlighten Eastern Siberia was especially to be seen in his improving the Ascension Monastery school for missionaries of the name of "Mungalian". If prior to his assumption of the Irkutsk seat "the Mungalian teaching had as yet yielded little fruit", in his time the quality of the teaching was appreciably raised. He specially acquired new Mongolian books that were widely to be found among the Mongolians themselves, both religious and historical works. "In the Mongolian school they started to teach Slavonic and Russian, reading and writing, with a special teacher to all strata of the population" [19, p. 40].

St. Innokentiy was particularly solicitous to improve the ways of the Russian settlers. "The strength of his example and the weapon of the Word of God spiritually brought to Christ not only many Russians who had fallen, but also an enormous number of pagans" [12, p. 28].

The first boundaries of the newly-founded Diocese of Irkutsk coincided completely with the Irkutsk Vicariate of the Diocese of Tobolsk that was founded in 1707. In the time of its founder, St. Innokentiy I, the Diocese of Irkutsk included the cities of Irkutsk and Nerchinsk and their districts, the towns of Selenginsk and Udinsk with their districts and also the Monastery of the Ascension in Irkutsk; the Monastery of the Transfiguration in Posolsk and that of the Dormition in Nerchinsk, and the Convent of the Icon of the Mother of God "The Sign" near Irkutsk. And so the territory of the diocese at that time contained four monasteries and 43 churches, including four cathedrals, two in Irkutsk and two in Nerchinsk [8, pp. 33-36]. The Trinity monasteries in Selenginsk and Kirensk and the Monastery of the Saviour in Yakutsk, and also the towns of Yakutsk and Ilmsk with their districts, "although a part of the province of Irkutsk but for certain reasons" they were not under the jurisdiction of the Bishop of Irkutsk, but "remained a part of the Diocese of

Tobolsk as before". This is how it was put in the "Notification" sent by Metropolitan Antoniy I (Stakhovsky; 1721-1740) of Tobolsk to St. Innokentiy I in 1727 [8, p. 33].

Thanks to the efforts of St. Innokentiy, two years after his death (†November 26, 1731), that is to say, in 1733, the Holy Synod added Kamchatka, Okhotsk, Yakutsk and Ilimsk with their regions and the monasteries and churches in them to the See of Irkutsk [11].

Successor to the saint and miracle-worker Innokentiy Kulchitsky was Bishop Innokentiy II (Nerunovich; November 25, 1732-July 26, 1747), who had previously been Prefect of the Slavonic-Greek-Latin Academy in Moscow. During his reign in the Diocese of Irkutsk there were more than 30 churches built, many of which were in the Far East [2, p. 337].

Bishop Innokentiy Nerunovich baptized many Tunguses, who for this reason were for a long time known as "Nerunovs". Twice he made missionary trips to Yakutsk. During the first trip in 1735, he baptized 64 people, and during the second (1741-1745)—418 people. Later, Innokentiy II's missionary work in Yakutia was continued by Archimandrite Nafanail, sent out from Irkutsk, who is well known for his missionary work among the Yakuts [21, pp. 28-29].

Bishop Innokentiy II considered a knowledge of the local languages an important tool of the missionary in his teaching. "It is necessary to teach the knowledge of God and His law in the language of the nation which is being taught. For it is difficult to adopt a new teaching and faith when you are not exhorted to faith in your own language and nothing is discussed at length in it" [2, p. 42].

In 1731, Irkutsk was made capital of the province, and its viovodes were replaced by vice-governors. These high-ranking officials in Eastern Siberia were constantly interfering with missionary work. Bishop Innokentiy Nerunovich, for instance, was refused horses for his missionary trips by the secular authorities of the city. He had difficulties in particular with Vice-Governor Pleshcheyev, who was "ignorant in the affairs of his office, and mercenary;

he whipped with thongs and the knout the manufacturers and traders if they did not offer him presents, and he persecuted civil servants; he liked to keep an open house for his hangers-on, and offer them different wines until he had them drunk" [22, p. 7].

The poverty of Bishop Innokentiy was such that sometimes he could not give the newly-baptized converts even the most basic necessities. "Some men from the Bratsk area", he wrote "would like to receive Holy Baptism, but we lack the funds to give them the crosses, garments and other things needed by the newly-baptized", which formerly he had furnished at his own expense, but now he no longer could [2, p. 50]. But in spite of this his personal authority was exceptionally strong. With great missionary selflessness Bishop Innokentiy II defended the small nations of his diocese from the arbitrary whims of employers and the secular authorities. He expended much effort on the work of enlightening Eastern Siberia. Ninety years after his death (†July 26, 1747) on his gravestone in the chapel of the Bratsk Stockade* his successor in the apostolic ministry expressed the profound gratitude of the Siberians, who cherish thankfulness for the memories of their bishop: "Great Hierarch of Christ! With fountains of grace you trained the vines planted in Siberia by your namesake the great Innokentiy I. You, led by his spirit, did lead the flock of Irkutsk towards the Heavenly Jerusalem. Here your flock pay you homage through your humble namesake Innokentiy III. 1838, the 9th day of January" [23, pp. 679-680].

In March 1754, St. Sofroniy (Krishtoflevsky) became Bishop of Irkutsk. This holy man was also much concerned with the conversion of the pagans. He sent missionaries beyond Lake Baikal to Kamchatka and Yakutia, in his own hand writing them instructions which explained in detail how they should run their mission, how they should treat the pagans, what they should teach them and what to demand of those who became Christians [24]. Bishop Sofroniy himself also took part in the work of

* In 1960, because of the raising of the water level in the Angara, the bishop's body was transferred to the Irkutsk city cemetery.

preaching the Gospel. The Buryat village closest to Irkutsk, called Kitoi long remembered Bishop Sofroniy as the man who converted them. "The village of converted Buryats later came to be called 'the bishop's village', and three more villages branched off from it" [2, p. 55].

"Warm the world of men with your deeds of preaching and the light of love," wrote Bishop Sofroniy, "for love is kindled by love, and calls forth zeal for God" [12, p. 34].

The generosity of Bishop Sofroniy truly knew no bounds. "His own residence and the whole of the Ascension Monastery in his time were crammed with the sick and homeless and with orphans that he was looking after" [12, p. 34].

It was in the days of this blessed light of the Siberian Church that missionary work flowered in the easternmost part of the Diocese of Irkutsk—Kamchatka, where 20 schools were functioning by the middle of the 18th century [25, p. 53].

A. G. Bazanov, author of a work on the history of the missionary schools in Siberia, wrote: "Paradoxical as it may sound, in the middle of the 18th century Kamchatka seemed the most civilized and educated corner of the entire Russian Empire because of its network of schools" [26, p. 177].

Later the position of the missionary schools was to worsen because of the negligence of the civil authorities to their needs [25, p. 60].

In the time of Bishop Sofroniy in the Diocese of Irkutsk "the monasteries were mostly the missionary centres, especially the Ascension Monastery in Irkutsk, the ones in Selenginsk and Posolsk (which were built for this purpose in 1648); of the Dormition in Nerchinsk and in Kirensk and of the Saviour in Yakutsk. The parish priests were the first and most direct missionaries, because of their way of life and service" [24, pp. 74-75].

When Catherine the Great came to the throne the intensity of missionary work in the Far East, as in the whole of Russia, lessened. Now the opposition to the Orthodox mission came from the government [2, p. 55].

Bishop Sofroniy died on March 30,

1771. His body was not buried for six months while awaiting the Synod's decision on his funeral, but remained uncorrupted. "And then, seeing this circumstance, and also knowing the strict ascetic life that Bishop Sofroniy had led, the pious people started to venerate him as a saint" [24, p. 77].

St. Sofroniy's successor in Irkutsk was Bishop Mikhail Mitkevich (1772-1789), one-time Rector of the Tobolsk Theological Seminary. It was in his time, in 1780, that the Irkutsk Theological Seminary was founded. The teaching staff was composed, for the most part, of former students of the Tobolsk seminary.

The end of the 18th and beginning of the 19th centuries were the worst time of all for the development of the work of enlightenment in Siberia.

During the time of Bishop Mikhail's successor, Bishop Veniamin Bagryansky (1789-1814), one of the most marvellous things ever to happen in the Diocese of Irkutsk took place, and led to the resurgence of the great missionary traditions. On January 19, 1805, St. Innokentiy the Miracle Worker and the first Bishop of Irkutsk was glorified by the whole Church. From this time a new period started in the life of the Church in Siberia. The canonization of Bishop Innokentiy was for Siberia a special gift of Providence and a sign of God's goodwill towards the Siberian peoples who did not know the Name of Christ. From the blessed city of Irkutsk, from "the bright light of the Church" (from the troparion to the saint) new lights of the Christian faith have been lit and placed on the lamp-stands of the Church, to carry the light of the Gospel's teaching to all corners of Siberia and even far beyond.

At the beginning of 1807, a new student entered the Irkutsk Theological Seminary—Ivan Popov, who was to convert the Aleuts and many Siberian peoples, the famous ethnographer [27, p. 447], Metropolitan Innokentiy (Veniaminov)* of Moscow. From the age

* It would be correct to say Popov-Veniaminov. According to the custom in the theological seminaries at the time, Ivan Popov, an honour student, was given a second surname by the administration to mark his brilliant successes, in memory of one of the greatest hierarchs—Bishop Veniamin (Bagryansky) of Irkutsk († 1814).

of nine right up to his departure as a priest for the Aleutian Islands in 1823 (ten years of study in the seminary, four years as a deacon and two years as a priest) he had spent in Irkutsk under the spiritual protection of St. Innokentiy, the first Bishop of Irkutsk [28, p. 58-59].

In 1840, he was consecrated Bishop of Kamchatka, the Kurils and the Aleutians and administered the Far Eastern confines of the country until 1868. His diocese was very far-flung and included the many peoples who inhabited Kamchatka, the Aleutian and the Kuril islands and who lived all along the coast of the Sea of Okhotsk. The bishop spent most of his time on the move, keeping a constant watch over the missionaries of his diocese. In 1856, for instance, he travelled almost 8,000 kilometres.

One of His Grace's companions, Father Gromov, has written: "I see Bishop Innokentiy now, sitting on a dark winter's night in clothes made of reindeer skins on a stone, lit by a glow amidst the smiling children of nature... No other Russian bishop had ever given his blessing in such a place" [29, p. 182].

The indigenous population came willingly to be baptized by Bishop Innokentiy, even though he always tested severely those who were to be converted.

After fifteen years of fruitful apostolic work among the Aleuts of North America Divine Providence directed the missionary's steps back to his own land. Then, as Bishop of Kamchatka, the Kurils and the Aleutians he administered not only Alaska and the Aleutian Islands, but also the Kuril Islands, Kamchatka and the shores of the Sea of Okhotsk. It is significant that upon taking monastic vows the great missionary was given the name of Innokentiy—"in honour of St. Innokentiy of Irkutsk, whose work he was essentially continuing" [28, p. 62].

In 1852, the province of Yakutsk was joined to the Diocese of Kamchatka, which had formerly been a part of the See of Irkutsk, and that zealous evangelist Bishop Innokentiy set off to preach the Gospel of Christ to the Ya-

kuts and the Tunguses—peoples he had known since childhood*.

When leaving his diocese for St. Petersburg or making a tour of the Yakutsk region, Bishop Innokentiy Veniaminov always passed through Irkutsk, sometimes breaking his journey there for a considerable time. Furthermore, he used to come specially to Irkutsk "to venerate St. Innokentiy of Irkutsk, the Miracle Worker" [8, p. 326] to whom he was zealously devoted throughout his life.

The Irkutsk chronicle written by Pezhemsky shows how often Archbishop Innokentiy Veniaminov conducted divine services in the city of Irkutsk. On March 25, 1854, he celebrated Divine Liturgy in his own Church of the Annunciation, where he had once been a deacon and then priest. On April 11 of that year, Easter Sunday, there were three hierarchs celebrating in Irkutsk: Archbishop Afanasiy of Irkutsk and Archbishop Innokentiy Veniaminov in the cathedral church, and Archbishop Nil of Yaroslavl (Archbishop Afanasiy's predecessor in the See of Irkutsk) in the Monastery of the Ascension. On Easter Monday Archbishop Innokentiy again celebrated in the Irkutsk cathedral church, and Archbishop Afanasiy in the Ascension Monastery. On East Tuesday, Archbishop Innokentiy celebrated Divine Liturgy in the Church of the Saviour, and Archbishop Afanasiy in the Convent of the Icon of the Mother of God "The Sign". On Wednesday and Thursday of Easter Week Archbishop Afanasiy officiated in the churches of the Annunciation and of St. Vladimir. On Friday, Archbishop Innokentiy led divine service in the Church of the Transfiguration, and on Saturday in the cathedral church, where a moleben was held by Archbishop Afanasiy and Archbishop Innokentiy. On April 18, because it was the patronal feast of the Church of the Resurrection, Divine Liturgy was concelebrated

* With the active help of Bishop Innokentiy certain books of Holy Scripture were translated by his closest assistants into the Yakut language: the New Testament, except for the Apocalypse, and some of the books of the Old Testament, and also a short course of instruction for the indigenous population. Bishop Innokentiy made his missionaries teach the children to read and write both in the local language and in Russian.

again by both archbishops. "Before this there had never been in Irkutsk a hierarchal service every day", wrote the Irkutsk chronicler [8, pp. 326-328]. The missionary bishop never forgot the time that he had served as deacon and then as priest in the Church of the Annunciation in Irkutsk. "In his old age the metropolitan, when visiting his parish church at home, happened to see his sticharion and he asked it to be sewn into a sakkos in which he wished to be buried" [28, p. 58]. The city of Blagoveshchensk was named in honour of the first church in Irkutsk where Bishop Innokentiy served as priest [30, p. 144].

Also well known is the patriotic activity of Bishop Innokentiy "during the opening up of the Amur and the Maritime Territory in the 1850's. He was one of the closest associates of N. N. Muraviev-Amursky and G. I. Nevelskoi in this matter of state importance. He drew up plans for utilizing the natural resources of the Maritime Territory, for populating it with peasants, ploughing and breeding cattle and building villages and towns, including Blagoveshchensk" [31, p. 129].

Just as the sun lights the earth from east to west, so in the 19th century it was from the easternmost limits of the country that the resurgence of Christian preaching among the peoples of Eastern Siberia began. For many archpastors of Irkutsk, St. Innokentiy Veniaminov was an example of true apostolic zeal in preaching the Gospel of Christ. And indeed, the second half of the 19th century might be called the time of missionary bishops.

The resurgence of missionary work in Eastern Siberia began as early as the time of His Grace Archbishop Meletiy (Leontovich; 1831-1835) of Irkutsk and Nerchinsk. "Archbishop Meletiy—a missionary by calling and ascetic in his personal life—is well known for his 'catechism for candidates to the priesthood' famous in its time, and for his no less famous pastoral appeal to the headmen of the Buryats" [12, p. 47].

Thanks to Archbishop Meletiy the Holy Synod founded three missionary centres—in Selenginsk, Kuli and Ukyr [32, p. 3].

His successor in the See of Irkutsk, Archbishop Innokentiy Aleksandrov (1835-1838) made representations to the Synod that an episcopal see should be founded on Kamchatka.

That other zealot for the enlightenment of the peoples of Eastern Siberia, His Grace Nil Isakovich (1838-1853) also travelled much within his far-flung diocese.

He wrote a study entitled "Buddhism, Viewed in Relation to Those of Its Followers Inhabiting Siberia" (St. Petersburg, 1853) which is of great scholarly value.

In 1841, Archbishop Nil in concelebration with Archbishop Innokentiy Veniaminov ordained to the priesthood a student from the Ryazan seminary, Dimitriy Khitrov, who was appointed a roving missionary in the Yakutsk region. Later he became a monk and was consecrated Vicar-Bishop of the Irkutsk Diocese, with the name of Dionisiy. Then he was Vicar of the Diocese of Kamchatka, and on January 12, 1870, he was made Bishop of Yakutsk and Vilyuisk to administer the independent Diocese of Yakutsk. "His Grace Dionisiy became famous as a true enlightener of the Yakuts since he compiled an alphabet and grammar for their language and translated for them the Gospel, the Apostle, and certain liturgical and ecclesiastical books. Since he had studied the Yakutsk region and Chukotka throughout the 43 years he spent there in holy orders, he was an active and useful member of the Russian Geographical Society" [12, p. 53].

The missionary work was developed even further in the time of Archbishop Parfeniy (Popov; 1860-1873) of Irkutsk. This missionary bishop improved the organization of the Irkutsk and Transbaikal missions, and established many new centres with the help of monks invited from Russia.

Archbishop Parfeniy has left the most detailed accounts of the missions of the Irkutsk Diocese, which made famous the work of Orthodox evangelists in Eastern Siberia. In 1861, a vicariate of the Diocese of Irkutsk was founded in Selenginsk to strengthen the missionary work among the Transbaikal Buryats. The first bishop of Selenginsk to be appointed was His Grace Veniamin

Blagonravov (1862-1868), subsequently Bishop of Kamchatka (1868-1873), and then Archbishop of Irkutsk and Nerchinsk (1873-1892).

Archbishop Parfeniy of Irkutsk, on presenting the crozier of St. Innokentiy of Irkutsk to his vicar, Bishop Veniamin of Selenginsk, head of the Transbaikalian mission, at his consecration, said the following words: "Will the Lord grant us success in our service to bring salvation to our brothers the Buryats-Mongol? Then will we prostrate ourselves in gratitude at His goodness! Will He see fit to act otherwise? Then will we bow in humility and resignation before the inscrutable ways of Him Who has taken power over the times of nations. But as long as the Lord sees fit to make use of us in His service, we will devote all our energies, body and soul, to the salvation of those who *walk through the valley of the shadow of death....* Receive from God the Saviour Himself this crozier, illumined by the miraculous light of episcopacy" [33, pp. 4-5].

It is evident that Archbishop Parfeniy's view of missionary service is fully in accord with the views of St. Innokentiy Veniaminov. They sowed the seeds of Christian teaching by their very lives. It was an inner urge that led them to preach Christ to different peoples. And they well knew that *neither is he that planteth any thing, neither he that watereth; but God that giveth the increase* (1 Cor. 3. 7). That is why these and many other Siberian hierarchs have, as witnesses to the Truth, been given the title of "Apostle" or "Equal to the Apostles".

A worthy successor to Archbishop Parfeniy in the See of Irkutsk was Archbishop Veniamin (Blagonravov), who administered the diocese for almost 20 years (1873-1892). It is hard to list the merits of this saintly bishop. Archbishop Veniamin was the greatest protector of the newly-baptized Siberian aborigines. In his book "Vital Issues of the Orthodox Mission in Siberia" (St. Petersburg, 1885) he vividly portrayed the desperate situation of Christian Buryats in those parts where their headmen were pagans.

"With the crozier of St. Innokentiy, the first bishop of the Irkutsk flock, in

his left hand, and the Holy Cross and the Gospel in his right, he travelled as a missionary bishop, carrying with himself and on his person the manifold gifts of divine grace, all over the vast reaches of Siberia, from Irkutsk through Kamchatka to Japan and Sakhalin and then back to Irkutsk where he retired, sowing faith and devotion everywhere and feeding each of the flocks of spiritual sheep that had been entrusted to him, *not by constraint, but willingly; not for filthy lucre, but by being an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12)" [35, p. 35].

Archbishop Veniamin was much concerned with the Japanese Orthodox Mission [36].

At the end of July and the beginning of August 1885 there was a congress of Irkutsk of bishops from the Siberian dioceses, under the chairmanship of Archbishop Veniamin Blagonravov. Those taking part in the congress were Bishop Martinian (Muratovsky) of Taurida (formerly of Kamchatka), Bishop Vladimir (Petrov) of Tomsk and Semipalatinsk, Bishop Isaak (Polozhensky) of Yeniseisk and Krasnoyarsk, Bishop Meletiy (Yakovlev) of Selenginsk, Bishop Makar (Darsky) of Kirensk, and His Grace Guriy Burtasovsky, who had just been consecrated Bishop of Kamchatka [37, p. 180].

At this congress one of the matters raised before the Holy Synod was that of founding new dioceses in Siberia of the insufficient number of churches in the Siberian dioceses and of increasing the number of catechetical schools [37, pp. 185, 186, 189]. The foundation in 1894 of an independent Transbaikalian Diocese in place of the Selenginsk vicariate of the Diocese of Irkutsk to place (although not at once) as a result of this congress [26, p. 614].

An even greater mark was left on the history of the Irkutsk Diocese by the congress for all the missionaries of Siberia which took place in Irkutsk in 1910. This congress "was directly related to the Kiev Congress of 1908. It was there that the pressing necessity of convoking a congress of all the Siberian missionaries had become a

arent, with representatives of the missions in Japan, China and Korea taking part... in order to solve the problems that had arisen in missionary work" [38, p. 19].

There were 95 delegates to the congress. Seven hierarchs took part in its work: Archbishop Tikhon (Troitsky-Dobrinin) of Irkutsk and Verkholensk; Archbishop Makariy (Nevsky) of Tomsk and Altai, Archbishop Evseyev (Nikolsky) of Vladivostok and Kamchatka, Bishop Mefodiy (Gerasimov) of Transbaikalia and Nerchinsk, Bishop Innokentiy (Pustynsky) of Yakutsk, Bishop Ioann (Smirnov) of Kirensk, Vicar of the Archbishop of Irkutsk and Bishop Sergiy (Tikhomirov), the emissary from Japan, assistant to St. Nikolai, Archbishop of Japan. Apart from the hierarchs, there were also "six archimandrites, one hegumen, one lay missionary of the diocese, one proto-deacon, one catechist, one psalm-reader, two lay lecturers from theological schools, and many fathers, hieromonks and priests" [39, p. 20].

His Grace Archbishop Tikhon of Irkutsk (1892-1911), successor in the See of Irkutsk to the famous St. Veniamin Blagonravov was appointed chairman of the Irkutsk Missionary Congress. However, because of illness he took part only in the first solemn meeting of the congress, which was chaired from then on by Archbishop Makariy of Tomsk and the Altai. Before the beginning of the first meeting Divine Liturgy was celebrated in the Irkutsk cathedral church on June 24, with all the hierarchs and missionary-clergy who were there for the congress taking part. Never had such a majestic service taken place in any Siberian city.

The meetings of the congress took place in the Irkutsk theological school. In his opening address, His Grace Tikhon greeted the missionaries and said that "the Saviour's commandment to preach the faith of Christ to all nations of the world is the duty not only of priests, but also of the laymen under their care. That is why the Holy Synod invited to take part in the Irkutsk Missionary Congress not only bishops and priests, but laymen as well" [39, p. 22]. Among the most important questions pointed out by Archbishop

Tikhon was the founding of new missionary schools and training centres and increasing the work of translations. "We are coming to a difficult task," said the archbishop. "This work may be carried out only through God's grace. So let us work with prayer in our hearts. *Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest* (Lk. 10. 2)".

The emissary from Japan, Bishop Sergiy of Kyoto, read out the greeting, written in a truly apostolic spirit, to the congress from St. Nikolai (Kasatkin), Archbishop of Japan. St. Nikolai, Equal to the Apostles, wrote the following to the delegates of the Irkutsk Missionary Congress: "I am happy that like you I have the joy of helping to establish the Kingdom of God on earth. There is no more important ministry in this world. It was for this that God took on human flesh and served in this way Himself; and to continue this work He chose His Holy Apostles while they, on His orders, appointed successors whom they commanded to do the same from age to age, unto the end of the world. The whole world is the field for this ministry; the Gospel of the Kingdom of Heaven must be preached to all peoples... Up to now we could not spread our preaching literally throughout the world. We had not existed long enough in history to do so. But we did the work of God insofar as He gave us strength and opportunities. Hundreds of millions who have left Russia for the invisible Kingdom of God and about a hundred million Orthodox Christians living in Russia now are a vivid witness of this. As for Siberia, if we compare the religious state it was in not so long ago in the time of St. Innokentiy of Irkutsk, this will lead us only to thank God for the aid which He granted your predecessors and yourselves in enlightening the peoples who live in Siberia with the Holy Gospel.

"...There is one thing which we cannot ask God and His saints: to remove from our missionary path our difficulties and all that might bring us spiritual suffering" [39, pp. 22-25].

The Irkutsk Missionary Congress resolved to reply to this message from St. Nikolai, Equal to the Apostles, "to

express the sincere feelings evoked by the holy work taken upon himself by the true Apostle of Japan" [39, p. 21].

The meetings of the congress devoted to the question of spreading Orthodoxy in Japan were particularly crowded. All wanted to hear of the great evangelist from his closest associate, Bishop Sergiy of Kyoto.

The Irkutsk Missionary Congress of 1910 regarded as fundamental to their missionary work the idea that sermons, teaching and divine services—in a word, all the aspects of missionary work—must be carried out in the native language. As an example to all the missionaries at the congress the work of the evangelists of the Japanese and Altai missions was pointed out.

The desire was repeatedly expressed at the congress that the Local Council of the Russian Orthodox Church be convened soon. The Siberian missionaries considered that only the council could best solve all the problems facing the missionaries.

Before the end of the congress its participants heard the petition addressed to the Holy Synod from His Grace Archbishop Tikhon of Irkutsk and Verkholensk, to sanction the canonization of the third Bishop of Irkutsk, Sofroniy Kristalevsky (1753-1771). The congress resolved to support His Grace's petition, and to ask the Holy Synod to institute veneration in the Church of Bishop Sofroniy as God's saint and miracle worker. It was this devout work which rounded off the work of the Irkutsk Missionary Congress. "And so let us hope that the Lord, through the prayers of St. Sofroniy, will make fruitful the works and resolutions of the congress, correcting through His Divine Providence the mistakes that occur in all man's works, and will complete all that was left unfinished or forgotten" [39, p. 20].

* * *

In his message to the Diocese of Irkutsk on the occasion of the anniversary, Patriarch Pimen of Moscow and All Russia, Primate of the Russian Orthodox Church, indicated the profound significance of its history:

"The Church celebrations for so significant an anniversary as of the Irkutsk

Diocese will be marked by prayers to Sts. Innokentiy and Sofroniy of Irkutsk, and prayers and 'Eternal Memory' said for the departed successors of the saintly bishops who have carried out archpastoral duties throughout the existence of this large diocese of our Church" (*The Journal of the Moscow Patriarchate*, 1977, No. 6, p. 2).

Now that the Apostle of Siberia, Metropolitan Innokentiy of Moscow, has been canonized, this is of especial significance.

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Father NIKOLAI SOKOLOV,
Protodeacon BORIS PIVOVAROV





ON Penance

The most difficult moments in his pastoral work are experienced by the priest when he celebrates the Sacrament of Penance (Confession). There is only one order of Confession, but there are many ways to bring to the awareness of the penitents the seriousness of the sins they have committed, since it is different people who come to Confession and each confessor hears confessions in his own way, according to the method worked out for himself.

There also exist so-called common confessions, well known and venerated by believers: the "Lavra" confession, the "Optina" and those of many distinguished and experienced confessors.

Here we publish one of the confessions printed in the *Afonski Listok* (Athos Paper) for 1907.

A LAMENT FOR SIN



St. Basil the Great says: "Weep over thy sin: it is a spiritual ailment; it is death to thine immortal soul; it deserves ceaseless, unending weeping and crying; let all tears flow for it, and sighing come forth without ceasing from the depths of thy heart."

In profound humility I weep for all my sins, voluntary and involuntary, conscious and unconscious, covert and overt, great and little, committed by word and deed, in thought and intention, day and night, at every hour and minute of my life.

I weep over my pride and my ambition, my self-love and my boastfulness;

I weep over my fits of anger, irritation, excessive shouting, swearing, quarrelling and cursing;

I weep for having criticized, censured, gossiped, slandered, and defamed, for my wrath, enmity, hatred, envy, jealousy, vengeance and rancour;

I weep over my indulgences in lust, impure thoughts and evil inclinations; covetousness, gluttony, drunkenness, and sloth;

I weep for having talked idly, used foul language, blasphemed, derided, joked, ridiculed, mocked, enjoyed empty gaiety, singing, dancing and every pleasure to excess;

I weep over my self-indulgence, cupidity, love of money and miserliness, unmercifulness and cruelty;

I weep over my laziness, indolence, negligence, love of comfort, weakness, idleness, absent-mindedness, irresponsibility, inattention, love of sleep, for hours spent in idle pursuits, and for my lack of concentration at prayer and in church, for not observing fasts and not doing charitable works.

I weep over my lack of faith, my doubting, my perplexity, my coldness, my indifference, my weakness and unfeelingness in what concerns the holy Orthodox faith, and over all my foul, cunning and reviling thoughts;

I weep over my exaggerated sorrow and grief, depression and despair, and over sins committed willingly.

I weep, but what tears can I find for a worthy and fitting way to weep for all the actions of my ill-fated life for my immeasurable and profound worthlessness? Where shall I begin my lament? How can I reveal and expose in all its nakedness each one of my sins, great and little, voluntary and involuntary, conscious and unconscious, overt and covert, every hour and minute of sin? When and where shall I begin my penitent lament that will bear fitting fruit? Perhaps soon I may have to face the last hour of my life; my soul will be painfully sundered from my sinful and vile body; I shall have to stand before terrible demons and radiant angels, who will reveal and torment me with my sins; and I, in fear and trembling, will be unprepared and unable to give them an answer; the sight and sound of wailing demons, their violent and brazen desire to drag me into the bottomless pit of Hell will fill my soul with confusion and terror. And then the angels of God will lead my poor soul to stand before God's fearful seat of judgement. How will I answer the Immortal King, or how will I dare, sinner that I am, to look upon

Judge? Woe is me! I have no good
work to make, for I have spent all
my life in indolence and sin, all my
years and minutes in vain thoughts,
fancies and yearnings!

And how many times have I taken
the Name of God in vain!

How often, lightly and freely, at
times even brazenly, insolently and
carelessly have I slandered others in
anger; offended, irritated, mocked them!
How often have I been proud and
unglorious and boasted of good qual-
ities that I do not possess and of
deeds that I have not done!

How many times have I lied, de-
vised, been cunning or flattered, or
been insincere and deceptive; how often
have I been angry, intolerant and mean!
How many times have I ridiculed the
weaknesses of my brother, caused him grief
openly and covertly, mocked or gloated
over his misdeeds, his faults or his
misfortunes; how many times have I
been hostile to him, in anger, hatred
and envy!

How often have I laughed stupidly,
mocked and derided, spoke without
regard for my words, ignorantly and
carelessly, and uttered a numberless
quantity of cutting, poisonous, insolent,
frivolous, vulgar, coarse, brazen words!
How often, affected by beauty, have I
lost my mind, my imagination and my
heart with voluptuous sensations, and
unnaturally satisfied the lusts of the
flesh in fantasy! How often has my
tongue uttered ignominious, vulgar
and blasphemous things about the de-
sires of the flesh!

How often have I yearned for power
and have been gluttonous, satiating myself
with delicacies, on tasty, varied and dis-
sipated foods and wines; because of
intemperance and lack of self-control
how often have I been surfeited, lacked
sobriety and been drunken, intemperate
in food and drink, and broken the holy
commandments!

How often through selfishness, pride
and false modesty have I refused help
and attention to those in need, been
uncharitable, miserly, unsympathetic,
suspicious and grasped at attention!

How often have I entered the House
of God with fear and trembling, stood
before Him in prayer, frivolous and ab-
sent-minded, and left it in the same

spirit and disposition! And in prayer
at home I have been just as cold and
indifferent, praying little, lazily, and
indolently, inattentively and impiously,
and even completely omitting the ap-
pointed prayers!

And in general, how slothful I have
been, weakened by indolence and inac-
tion; how many hours of each day have
I spent in sleep, how often have I
enjoyed voluptuous thoughts in bed
and defiled my flesh! How many hours
have I spent in empty and futile pas-
times and pleasures, in frivolous talk
and speech, jokes and laughter, games
and fun, and how much time have I
wasted conclusively in chatter, and
gossip, in criticizing others and re-
proaching them; how many hours have
I spent in time-wasting and empti-
ness! What shall I answer to the Lord
God for every hour and every minute
of lost time? In truth, I have wasted
my entire life in indolence.

How many times have I lost heart
and despaired of my salvation and of
God's mercy or through stupid habit,
insensitivity, ignorance, insolence,
shamelessness, and hardness sinned de-
liberately, willingly, in my right mind,
in full awareness, in all goodwill, in
both thought and intention, and in deed,
and in this fashion trampled the
Blood of God's covenant and cruci-
fied anew within myself the Son of
God and cursed Him!

O how terrible the punishment that
I have drawn upon myself!

How is it that my eyes are not stream-
ing with constant tears? ...If only my
tears flowed from the cradle to the
grave, at every hour and every minute
of my tortured life! Who will now cool
my head with water and fill the well of
my tears and help me weep over my
soul that I have cast into perdition?

My God, my God! Why hast Thou
forsaken me? My bewailments are far
from salvation! But be it unto me ac-
cording to Thy will, O Lord! If Thou
wouldst grant me light, be Thou bles-
sed; if Thou wouldst grant me dark-
ness, be Thou equally blessed. If Thou
wouldst destroy me together with my
lawlessness, glory to Thy righteous
judgement; and if Thou wouldst not
destroy me together with my lawless-
ness, glory to Thy boundless mercy!



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ERRATA

"JMP", No. 11, 1977

Left column, 12th line from top, p. 57, read: **by the synoptic Gospels**
Left column, 25th line from top, p. 71, read: **A Cell Chronicle**].



Arch Pimen responding to the congratulations delivered by Metropolitan Filaret of Kiev and Archpriest Dimitriy Akinfiyev on his name day, September 9, 1977, in the Church of the Holy Trinity [St. Pimen's], Moscow

recall," said His Holiness, "the words from the Apostle read today during the Divine Liturgy: *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. 6. 2). Thus, in order to fulfil Christ's law, we must bear one another's burdens or, as we say, 'difficulties' or 'loads'.

I recalled these words because all my brother hierarchs, as well as the laity, have always been particularly attentive to me and have always shown me love for me. And most important of all, the hierarchs help me to carry my burden. This is the bearing of one another's burden, and I am deeply grateful for this.

Prayers are offered up every day in which that the Lord might grant us that we may pass the residue of our lives in peace and penitence'. These words are familiar to everyone who attends church and participates in prayer during divine service. However, dear brothers, and sisters, in order to deal with 'the residue of our life' in peace, what deal is needed. One must pray, and one must establish peace. The establishment of peace begins

with each individual, who must make peace within himself and within his family; then peace must be made within the state and among nations. This establishment of a lasting, unshakeable, or as we say today, an irreversible peace, can only be achieved by enormous effort on the part of all.

"This is also the bearing of burdens, but it is a noble burden which undoubtedly, with prayer and the active participation of each and every one of us in bearing it, will help us to complete 'the residue of our life' in peace.

"The members of the hierarchy, clergy, and laity participate in the establishment of peace by their abilities, experience, love, and prayers. Making peace is very beneficial and guarantees mankind's peaceful coexistence to the end of its days.

"Today," said His Holiness Patriarch Pimen in conclusion, "I would like to express my gratitude to everyone for their prayers, and I ask you to make peace and strive towards it with all your hearts. Then shall there be peace to the end of our days, and may the Lord help us in this. Amen."

VISIT OF HIS GRACE DR. DONALD COGGAN, ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND AND METROPOLITAN
SEPTEMBER 22-29, 1977



Above: Patriarch Pimen welcoming H's Grace Dr. Donald Coggan and H's Grace's companions after Divine Liturgy in the Patriarchal Cathedral of the Epiphany on September 25, 1977. Below: The Primates of the two Churches — Patriarch Pimen of Moscow and All Russia and Dr. Donald Coggan, Archbishop of Canterbury, signing the communique



Monument to the Heroes of Plevna, Ilyinskiye Vorota, Moscow

